The Christian Century

PUBLISHED WEEKLY

Are Ministers Cracking Up?
By William H. Hudnut, Jr.

The Crisis at Koinonia
By Robert Lee

Colleges and Foundations
An Editorial

November Survey of Books
Reviews of Eleven New Titles

NOVEMBER 7, 1956

In This Issue

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Nov. 9-12. National Conference on Clinical Pastoral Education, Atlantic City, N. J.
Nov. 9-13. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 11. United Church Canvass Sunday.
Nov. 11. Freedom of the Press Sunday (Universalist-Unitarian churches).
Nov. 11. Chicago Sunday Evening Club; Eugene Carson Blake, speaker.
Nov. 11-16. National Council of Churches Broadcasting and Film Commission Radio and Television Workshop, Memphis, Tenn.
Nov. 11-16. United Lutheran Area Evangelism Missions, Camden, N. J.; Greenville, S. C.; Houston, Tex.; Steeleville, Ill.; Tidewater, Va.
Nov. 11-17. American Education Week.
Nov. 12. Union Theological Seminary 9th Annual Auburn Extension Lectures, New York city; theme: "Regeneration and Conversion"; John Baillie, speaker.
Nov. 12-14. Crozer Theological Seminary-Roger Williams Fellowship Conference on "Christian Missions—New Frontiers for Thought and Action," Chester, Pa.; George W. Davis, Kenneth L. Smith, Douglas Steere, Anna Canada Swain, speakers.
Nov. 13. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: Thomas I. Emerson (civil liberties), Victor G. Reuther (labor), Jacob B. Agus (scientific thinking and religion).
Nov. 13-16. Asbury Theological Seminary George and Elizabeth Freitas Lectures in Applied Theology, Wilmore, Ky.; Frank B. Stanger, speaker.
Nov. 14. Japan International Christian University Foundation Women's Planning Committee Annual Luncheon, New York city; Buell G. Gallagher, speaker.
Nov. 14. Bucknell University-Parish Ministers Area Ministerial Seminar on "The Church in Action," Lewisburg, Pa.; Kenneth E. Nye, speaker.
Nov. 16. Central Baptist Theological Seminary Convocation and Inauguration of Paul T. Losh as president, Kansas City, Kan.
Nov. 17. New Jersey Baptist Convention-Peddie School Conference on "Baptists and the Educational Crisis," Peddie School, Hightstown, N. J.
Nov. 18. Chicago Sunday Evening Club; David H. C. Read, speaker.
Nov. 18-23. United Lutheran Area Evangelism Missions, northern California and southern Oregon.
Nov. 18-25. Lutheran World Relief Thanksgiving Clothing Appeal.
Nov. 19. Union Theological Seminary 9th Annual Auburn Extension Lectures, New York city; theme: "Regeneration and Conversion"; John Baillie, speaker.
Nov. 20. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; speakers: Milton R. Konvitz (civil rights); August Heckscher (journalism); Clarence H. Faust (democratic diversity and education).
Nov. 20-22. Moravian Church Synod, Southern Province, Winston-Salem, N. C.
Nov. 22. Thanksgiving Day.
Nov. 22-Dec. 25. Worldwide Bible Reading Program.
Nov. 23-24. National Lutheran Council 7th Annual Conference of Foreign Theological Students, Columbus, Ohio.
Nov. 25. Chicago Sunday Evening Club (4-H Club Night); Gerald Kennedy, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, NOVEMBER 7, 1956 NUMBER 45

EDITORIAL

Come Out of The Woods

FAR BACK in the Philippine mountains a little pocket of Japanese soldiery has been located. Completely cut off from the world and the news, these men have lived all the years since the end of the war unaware that hostilities are over, in fear that their discovery would be their death. When they were found and plans made for their repatriation, one soldier killed himself in panic. Other embattled men and women, cut off from the news of the Kingdom's victory, live comparably hidden, fearful lives, even in the busiest centers of civilization. Uncertain about how things stand between God and themselves, between heaven and earth, they build camouflages to cover their quaking panic. They doom themselves. For the fact is that the war was won nineteen hundred years ago and reconciliation is at hand. Men need no longer be fearful of God's intent or uncertain about his attitude toward them. The good news is that he loves us and that his Kingdom is triumphing. His message to prisoners of fear is: Come out of hiding! The war is over! Catch up with the truth of the new situation in the world. Throw yourselves into consolidating Christ's victory. This is a time for joy, not fear.

Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all. Amen.

All Eyes on the Philippines

MILLIONS of Christians will be watching events in the Philippine church in the next few days, when the Philippine Central Conference of the Methodist Church assembles in its annual meeting. Incredibly, these tropical Methodists will vote on a serious proposal to pull their church and their support out of the union Christian college in Manila in order to buttress and to build up Philippine Wesleyan College as a strictly Methodist institution. Incredibly, we say, because even the contemplation of such sectarian action runs counter to the whole trend and direction of 20th century Protestantism. Incredibly, because the divisive, separatist action would come at a time when Roman Catholicism in its sinister Spanish variety is freshly aggressive in the islands and when the sects there are threatening to make hash of the whole solid center of Protestant Christianity. At the very moment when all Protestant forces ought to be throwing more and more of themselves and their substance into single cause and common effort, the proposal comes to abandon one of the pilot projects of Christian ecumenicity. The very suggestion, so dumbfounding to other Protestants, has terribly embarrassed many Methodists in the islands and, it is to be hoped, will be equally offensive to wide reaches of American Methodism. Apparently one American conference has pledged funds to the Methodist educational budget in the Philippines *on condition* that those funds be used in a solely Methodist college. It is feared that no very earnest effort was made by Philippine headquarters to liberalize the proviso enough to permit the funds to go to Methodism's share in the union college. Such a failure in churchmanship, however, need not intimidate ecumenical Methodists there or here. If the united cause is clearly presented to the splendid generosities of American Methodism in general, surely gifts will be freer for the unifying effort than for the isolating one. No matter who beats the drum in Manila, it is to be hoped that Philippine Methodists will not put themselves out of step with the main file of their own church and of world Protestantism.

World Awaits U.N. Assembly Meeting

TEN DAYS before the U.S. elections, war was flaring in many places. For the moment, Poland was quiet but fighting was still in progress in Hungary. The French had captured five Algerian nationalist leaders by a trick, but the ruse backfired in riots in Tunis and Morocco and in new violence in Algeria. At the same time, Britain and France were applying pressure on Washington to try to force Nasser by making the users' association into an administrative device for collection of Suez tolls. Surprisingly, the Jordanian elections had passed off quietly, although a rumor that the young king had been assassinated gained international circulation. An agreement of Arab states that in the event of war with Israel command of their military operations would be given to Egypt was used by Israel as the excuse to order a general mobilization. This caused our department of state to order Americans who could do so without undue hardship to leave the Middle East, and this in turn contributed to world dismay over developments in this explosive area. President Eisenhower warned Premier Ben-Gurion of Israel against taking any "forceful initiative." But the warning was ignored, and the next day Israeli troops, fully equipped, marched across the Egyptian border and pushed forward

into the Sinai peninsula. Meanwhile, Britain, France and the United States denounced Russia before the U.N. Security Council for forcible repression of the Hungarian people. Even the Far East was seething, as riots in Singapore and Hongkong bore evidence. In a world in such turmoil, it took a very resolute campaigner to keep on talking about "peace and prosperity" as though nothing was happening. Moreover, the turmoil raised a question mark which grew larger day by day concerning the wisdom of ever again postponing a United Nations General Assembly. The assembly was scheduled to meet last September, but was put off because we were about to hold an election. Now it seems clear that the dangers to peace from our campaign oratory are not to be compared with the perils involved in bottling up the world's unrest.

Middle East Cauldron Boils Over Again

ON OCTOBER 29 the United States was within eight days of a presidential election in which a major issue was peace. On that day the Russians had been comcompelled to leave Poland and had promised to withdraw troops from Hungary, although fighting continued there. The fact that both major powers were thus preoccupied and would probably continue to be inextricably involved for some time could have been why that day was chosen for the Israeli thrust into the Sinai peninsula. In the first 24 hours all that was known was that Israel had ordered a complete mobilization, which probably placed 150,000 and women under arms, and that a considerable force had crossed the Egyptian border and headed for Suez. Egypt said the only military establishment in the area was a small commando post, but whether that post or the canal was the objective could not immediately be ascertained. The reason given by Israel for the operation was that Arab commando raids had increased in numbers in the last fortnight, and this massive thrust was intended to clear out the commando bases. President Eisenhower announced that the United States would stand by its pledge to help the victim of aggression in any Middle Eastern war. The British and French said they would honor their pledges to preserve the status quo in Palestine. An appeal was filed with the United Nations Security Council, presumably for a finding as to who was the aggressor—as if there was any doubt. The hurried evacuation of several thousands of Americans from Middle Eastern countries gave this latest crisis the appearance of sudden large-scale war. If other countries had given such orders, news of their action was not broadcast in this country. The immediate reaction of Iraq, Syria and Jordan was of a character which indicated the early spread of the fighting to the whole Middle East. Israeli strategy seemed to be to make quick gains in a sudden foray, then hold the results as a *fait accompli*. The territory of Israel was enlarged by 20 per cent in this manner in 1949 and the gains held in spite of the fact the United Nations had previously defined a smaller border. This time the story might be different, both as to taking and holding. But for the rest of the world the lesson was clear: world peace must no longer be left subject to the whims, passions or fears of heads of national states, small or large. Some way must be found to strengthen the United Nations so that it can make effective any decisions taken by world agreement.

The Second Coming Of W. Gomulka

IN EASTERN EUROPE the process of debunking Stalin has produced some macabre scenes, of which the exhumation and reburial of Old Bolshevik Rajk in Budapest was probably most gruesome. Nearly all the men who were vindicated by the Communist change of line are dead, for the men who weep crocodile tears today were conspicuously lacking in mercy yesterday. Few men of stature lived, but one who survived was Wladislaw Gomulka. The London *Economist* says the former general secretary of the Polish Communist party was imprisoned for four years, then hid in the shadows of retirement for another three. He was apparently protected from Moscow's demands for a purge trial by men who feared his death would start a witch hunt that would destroy themselves along with him. "It was this passive resistance by his apparent enemies rather than his own personal courage that saved his head. But Moscow remained insistent and at the time of Stalin's death the stage was set for another ghastly trial." What effect did all this have on the man who has just emerged to head a de-Stalinized regime in Poland? It has not converted him from communism and presumably has not weakened the strong nationalism which nearly cost him his life. The two most propitious signs so far are the reporting given in the Polish press to the sanguinary events which were taking place in near-by Hungary and the liberation from prison and restoration to his office of Cardinal Wyszynski. While these actions do not add up to full freedom of press or religion, they constitute a start in the right direction. Meanwhile it will be wise not to forget that Gomulka was once known as "little Stalin" and may yet prove the title was not a misfit. His "second coming," says the *Economist*, "is certainly more sensational than was his original climb to power, which was indirectly assisted by Stalin. . . . Firmly believing in the idea of revolution from above, he presided over the phoney postwar elections, crushed Mikolajczyk's Peasant party and treated other parties as satellites." So it is too soon to know what Gomulka's second coming portends.

Russians and Japanese Initial Peace Treaty

JAPAN may find it easier to become a member of the United Nations as a result of the treaty of peace negotiated in Moscow by her Prime Minister Hatoyama. The Japanese parliament will have to ratify the agreement, and it may balk at doing so because the aged head of the Tokyo government failed to secure the return of the Kurile islands. But the reasons are strong for putting an end to the formal state of war which has continued from 1945 until 1956. It is important that diplomatic relations be restored, that the last prisoners of war be returned to their homeland, that a firm fisheries agreement be reached, and that Russian opposition to Japan's entry into the

United Nations be removed. The prime minister may have had to yield on his territorial demands, even though he knew failure at this point would make ratification doubtful, because of the belief that Russia will never abandon the Kuriles until the United States leaves the bases we have built in Japan and in Okinawa. So peace talks with Russia have produced stronger anti-American mutterings in Japan, plus large-scale passive resistance to the extension of our airbase at Tachikawa. Mr. Hatoyama is now in the United States on his way home. He is aged and feeble and will probably leave politics when the fate of his efforts in Moscow is decided. It is widely recognized in Japan that the precarious nature of the nation's prosperity plus her need to find new markets for the manufactures produced by her 90 million people requires more vigorous leadership than he can provide.

Britain First Enters Nuclear Power Age

CALDER HALL is not a ducal mansion but the typically British name for the nuclear generating plant which was put into service on October 17 by Queen Elizabeth II. The first full-scale nuclear power station to be opened in any country creates electricity which flows into homes and factories through the national power grid. In view of the importance of the occasion, it was appropriate that many of the nation's greatest graced the ceremony. The queen moved a lever and spoke words of appreciation for the vital and timely addition to Britain's industrial resources. The distinguished audience saw the hand of a huge dial swing downward to show that the flow of power had begun. So "silently the wondrous gift was given." By 1958 Calder Hall will be supplying enough electricity to light a city of one million, in addition to producing plutonium for military purposes. By 1975 Britain plans to have a dozen Calder Halls feeding into the power system as much electricity as could be generated by burning 40 million tons of coal. The dawning of the age of nuclear power has come just in time for Great Britain. Already the demand for power has outstripped the coal-producing capacity of depleted mines. The importation of fuel oil is expensive and, as Mr. Nasser has proved, uncertain. At the dedication ceremony Sir Edwin Plowden, chairman of the British atomic energy authority, said: "If we follow up this first success with vigor and determination, our country and the world will be assured of a source of power which will be inexhaustible for many generations to come." We hope Britain's religious leaders will find in this great and timely development evidence that Providence has a mission for this "tight little island" yet to fulfill. It could be a peaceable mission grander than any dreamed of by the empire builders of the 19th century.

Purge Election Rolls Of Negro Voters

ACCORDING to Warren Olney, assistant attorney general of the United States, the names of thousands of qualified Negro voters are being unlawfully removed from the election rolls of five southern states. Complaints have been filed from Louisiana, Mississippi, Alabama, Georgia and North Carolina, and the Federal Bureau of Investigation is said to be looking into the situation. On October 24 the department of justice said it intends to prosecute "in every instance where it can be shown that a qualified citizen was denied the right to vote simply because of color." Unfortunately the law makes it impossible for the federal government to prosecute until the citizen has been denied the right to vote on election day. It cannot act against conspiracies to deprive citizens of their voting rights until the day—and therefore the opportunity—for voting has passed. The only action taken so far by Mr. Olney is that he has written three letters to chairmen of congressional committees, who have not answered. He also informed the *New York Times* that he believes the purging of the rolls of Negro voters in Louisiana is being organized by the white citizens' councils, including some members of the state legislature. In support of this view Mr. Olney quoted the October 12 issue of the *Colfax Chronicle,* a newspaper of Colfax, Louisiana: "Members of the White Citizens' Council of Grant Parish worked in the registrar's office this week in a frank attempt to disfranchise the parish's 750-800 Negro voters on the basis of color alone before the November 6 election." He said also that on last January 17 some 4,000 Negro voters were registered in Ouachita Parish. A citizens' council was organized on March 2 and started to work to reduce the Negro voting list. By October 4 only 694 Negro voters remained on the registration rolls. We hope the assistant attorney general does prosecute the responsible organization and the individuals in cases where the evidence is conclusive that the rights of Negro citizens are being violated.

Reduce Representation Of States in Congress

UNDER SECTION 2 of the Fourteenth Amendment to the Constitution, Congress is empowered to reduce proportionately the basis of representation of a state when the right to vote for presidential electors is denied "or in any way abridged, except for participation in rebellion," to any qualified citizen. This section offers a powerful deterrent against such violations of the franchise as are now alleged to be taking place in five southern states. It cannot be invoked by administrative officials until Congress acts to declare that a situation exists which justifies its use. We are informed this is the reason why it has never been enforced. It seems clear that the time has come when an attempt should be made to invoke this unused section of the Fourteenth Amendment. When Congress convenes it should set as an early order of business a move to reduce the representation of the states where these crimes are taking place, apparently with the connivance and consent of their citizens. It is to be expected that this move will encounter determined resistance, particularly from the members of Congress who are likely to be unseated if it succeeds. The prospect of resistance, including the use of the filibuster, should not deter constitutionally-minded congressmen from making the attempt to enforce the law. If the states which permit these violations of citizens' rights are represented by one senator instead of two, and by a reduced number of representatives,

public opinion concerning the rights of Negro citizens to vote may change in favor of government by laws instead of by irresponsible citizens' councils.

More Fallout From Bombs

BOMB TESTING in the Soviet Union was responsible for a tenfold increase in radioactive fallout in Norway during September. Norwegian scientists reported that the absorption rate was still only ten per cent of the international norm for dangerous radiation, but the September experience set off discussions in parliament, in government offices and in the press. One Oslo paper, *Arbeiderbladet,* concluded its editorial thus: "Our hope rests with those countries where public opinion can influence the government. Whichever nation takes the initiative will win the support of public opinion throughout the world." We are inclined to agree with the Norwegian editor that public opinion is an important factor in this gravest of international problems. We remember, however, numerous studies made in recent years, studies which indicated that public opinion does not crystallize spontaneously. A relatively small number of individuals are responsible for the simplification of issues so that a yes-or-no attitude is possible. A relatively small part of the community sets in motion the publicity that takes the average citizen's attention off his private concerns and motivates him to some expression of his views. The 18th century faith in the essential pacifism of public opinion has been shattered by the tendency to total and popular war, which became apparent during the days of the French Revolution and which supported the two record-breaking holocausts of the 20th century. Those who share *Arbeiderbladet*'s hope that public opinion will save the world from suicide should, therefore, direct their efforts toward influencing the molders and leaders of public opinion. The struggle is on for the minds of one or two per cent of people in every state.

Colleges and Foundations

UNECONOMIC in size and unfortunate in location, many a church college has lost its quality, if not its reason for existence. Although an enrollment boom in higher education is certain in the next fifteen years, hundreds of church-related schools are unprepared to take advantage of the hour of opportunity. Resolute action is needed now to merge schools and take other measures if the influence of the church at the top level in education is not to suffer for years to come. The time for such action is short; the penalty of inaction or wrong action will obviously be severe.

Those of us who are graduates of such institutions find it hard to face the facts. Haunting memories of Alma Mater becloud our vision. Yet no amount of sentiment changes the facts which misdirected loyalty may seek to hide. The facts are that hundreds of small colleges today have inadequate faculties, inadequate libraries and inadequate plants. The facts are that they cannot pay decent salaries without running into prohibitive costs, and many of them are located so far from the sources of students that they will be chosen only as a last resort.

The trouble is not in the church connection. Knapp and Goodrich in their *Origins of American Scientists* (1952) found that church-related schools were leading the field in the production of scientists. But for every Oberlin and every Swarthmore there are scores of little places that send almost no graduates on to the doctorate.* We refer to the output of scientists merely because the evidence is most readily available—and conclusive. In other fields of achievement we find the same facts, although they are not as neatly packaged. Institutions which fifty years ago were contributing leaders to the ministry, to industry and to the bar today can point to few recent graduates who have risen above mediocrity. The nonsectarian universities and a few outstanding religious schools are attracting the more promising students and are inspiring better achievement.

Many educators believe that a high-quality faculty cannot be provided for fewer than a thousand students unless large endowments take care of most of the costs. This is obviously the case with instruction in classical languages and in physics, subjects studied by comparatively few young people. The college that enrolls only 250 students must either maintain a classicist and a physicist at a per-student cost of several thousand dollars or have these subjects taught on a part-time basis. The usual device is to have the classics man spend most of his time teaching something else and to have physics taught by the chemistry professor. And even where men are working in the field of their major training, the church-related college often asks them to teach five or six courses at a time. No wonder that such a man does a less inspiring job than the professors in neighboring universities, who can concentrate on two or three preparations.

Overworking and underpaying faculties have their effects, not only on student output but also on contributions to scholarship. In 1951 the Social Science Research Council published a study by Elbridge Sibley, *Support for Independent Scholarship and Research,* which dealt with research grants made by the American Council of Learned Societies and similar organizations. There had been complaints to the effect that the larger institutions were favored. Sibley found that professors in the larger institutions did receive more than "their share" of grants-in-aid, but this was owing to the fact that a higher percentage of large-institution faculty members applied for grants. The percentages of grants refused to large- and small-institution men were approximately equal.

Many small church institutions seem to be caught in a vicious circle. They cannot allow time or provide facilities for creative staff work, and they cannot secure outside subsidies because their staffs are not doing creative work. This is the picture so far as the learned societies are concerned, and it is also the picture from the point of view of the better known philanthropic foundations.

The annual reports of the philanthropic foundations appear to illustrate the scriptural dictum, "To him that hath shall more be given." Hundreds of thousands of

*See *Baccalaureate Origins of Science Doctorates,* National Academy of Sciences, 1955.

dollars, sometimes millions, go in a single grant to large and famous universities, whereas there are many small church colleges that have never had a penny from Ford, Rockefeller, Carnegie, Kellogg or Mellon. Every month of the year a pathetic procession of small-college presidents treks to New York city, to make the round of foundation offices. They are graciously received and graciously refused help. Their perennial deficits, their little expansion plans, their meager projects do not come within the scope of foundation purposes.

Not all these gallant men realize that they are competing with elaborate prospectuses which have had perhaps a thousand man-hours of skillful preparation, polished by professional fund-raising counsel and reinforced by personal acquaintance with the foundation staff or trustees. Even when there is a wide distribution of unsolicited grants, the little schools may be omitted. The Ford Foundation's $200 million for faculty salaries went only to accredited institutions, and the amount of the gift was in proportion to existing salary budgets. The rich schools that were paying an average faculty salary of $9,000 received three times as much per man as the poor schools that were paying an average salary of $3,000.

We can see only one way out of the vicious circle in which many small institutions are caught. Uneconomically small colleges will have to be merged and probably relocated, and by heroic efforts built to the size where a good staff and a well balanced program can be financed. We believe that foundations should assist in such rehabilitations, but we are not optimistic about the prospects for such help from the better known foundations.

Bold and imaginative reconstructions of our educational facilities are more likely to command the support of the four thousand smaller family foundations for the same reasons that really pioneering scientific projects must look to such resources. The great endowments are heavily committed to conventional activities, and—with occasional exceptions—they are not taking chances on "unknown" personnel. Although they have sometimes been called "society's risk capital," there are several circumstances which severely restrict the risk-bearing functions of such organizations as the Ford Foundation and the Carnegie Corporation.

One of these circumstances was the appointment of some opinionated and tactless persons to important foundation posts a few years ago. Another unfortunate circumstance was the unscrupulous use by certain families of foundations for tax-avoidance purposes. These two developments invited legislative investigations which culminated in Supplement U of the Revenue act of 1950 and the unfair hearings conducted by the Reece and Cox committees (1952-54). The net effect was to make the multi-million-dollar foundations extremely wary of anything that might invite attacks upon their tax exemption. Some of them appear to be striving for a completely noncontroversial existence.

The false impressions created by the Reece committee staff have been corrected this year in a scholarly book written by F. Emerson Andrews of the Russell Sage Foundation under the title *Philanthropic Foundations.* Its careful study is recommended. But Andrews brings out a number of facts which will deflate the hopes of anyone who expects the big foundations to finance the merging and strengthening of our weaker church colleges.

There are approximately 5,000 foundations in the United States, but collectively they account for less than five per cent of philanthropic giving. Most of those with funds exceeding $25 million (24 are so listed) long since gave up the idea of taking on the responsibility of directly relieving distress. They talk about research and pilot projects and setting new patterns. Under the goad of legislative threats and the preference for noncontroversial activities, this means that subsidies tend to go to institutions, men and ideas that are unquestionably respectable.

The preference for well established universities, hospitals and community agencies is reinforced by the personnel of the foundations. The typical foundation trustee is an old man who has had a successful career in business, law or education, is a resident of the northeastern part of the United States, and is probably either an Episcopalian or a Presbyterian. (A sample study found 57.5 per cent of the trustees to be members of these two churches.) The larger foundations employ professional staffs who are making more or less of a career of philanthropic giving. They are often men who are extremely conscious of the "mistakes" that have injured reputations and imperiled public relations in the past.

The outlook is not hopeless. The conservatism of the largest foundations is not characteristic of many of the smaller ones. The American Foundations Information Service lists 4,164 foundations in the seventh edition of *American Foundations and their Fields* (1955). Earlier predictions concerning the disappearance of great fortunes have proved false. The church-related colleges may have a good future. But that future is not going to defy the principles of economics and finance.

Beyond economics and finance lies another consideration. What is to prevent small church colleges from merging in the interest of effective Christian higher education? Local pride and inertia are obstacles, and sentimental alumni are no help. But the major inhibiting factor is the sectarianism of denominational officials who are unable to think of education in ecumenical terms. If American Protestantism falls from the dominant position it has held for two centuries in higher education, it will be because denominational leaders would rather witness that fall than combine with members of other denominations in the creation of Christian colleges and universities which are equipped for survival with educational honor in the 20th century. Given a strong ecumenical will and purpose, the churches could finance their own schools with only incidental help from the foundations. Why is that will and purpose weak?

The Widow's Mite

SHE went her way, and never knew
The praise which from her Savior's lips she drew;
Yet casting all
Before the Temple door,
We must believe
She never wanted more.

MARJORY CLIFFORD.

Are Ministers Cracking Up?

By William H. Hudnut, Jr.

AN ARTICLE that appeared in *Life* magazine for August 20, "Why Ministers Are Breaking Down," assumes that there is an alarming amount of mental and emotional illness among the clergy. Its author, the Rev. Wesley Shrader of Yale Divinity School, says that "large numbers of our parish ministers are cracking up," that the minister's role has become impossible, that "the number one problem of American clergymen is mental health." Such a picture, it seems to me, is overdrawn. The facts as I know them do not bear out Dr. Shrader's thesis.

I

For one thing, his picture is statistically unsound. Few specific instances of mental ill-health among clergymen are cited, but the tacit assumption is that the disease is widespread. It is easy to stigmatize the entire ministry because of the imbalance of a few. Nothing is brought forward in the article to indicate that nervous breakdowns are more prevalent in the ministry than in any other profession, nor any kind of proof that the various clerics who have had such difficulties would not also have had them in another field of labor. A well known psychiatrist assures me that a person who has a nervous breakdown under one set of professional circumstances may well have it under another. Shrader makes no reference to the fact that there are 193,522 active Protestant ministers in the United States, and that for every one who has serious psychiatric problems resulting from the demands of his occupation there are doubtless hundreds who have no such problems.

The examples Dr. Shrader cites are so distributed geographically and denominationally as to appear to be fairly typical of the clergy as a whole. Granted that "an Episcopal clergyman in Philadelphia is drained, exhausted and washed up"; there are probably scores of Episcopal clergymen in Philadelphia who daily are filled and renewed and "strengthened by the might of the spirit in the inner man." Granted that "a Baptist minister in Tennessee has committed suicide"; are we sure he did so for occupational reasons? And for every minister who takes tranquilizing drugs, my guess is that there are a thousand ministers who do not. No one will deny that there are pastors with mental health problems; but to give the impression, as this article does, that large numbers of American clergymen are breaking down mentally and emotionally under the heavy loads they have to carry is, I think, both erroneous and misleading.

For another thing, is the minister's job as back-breaking as Dr. Shrader makes it appear? Is his burden really "intolerable" and impossibly heavy? Is his task so "grueling," so "frustrating" that he cannot be expected to carry it in peace and joy? Must he summon up strength for the "enormous strain" of his work and feel defeated before he begins?

It is true that the minister's role is a complex one, that he is expected to be skilled in a variety of fields, that he must try to do an adequate job of preaching, teaching, administering, counseling and leading in worship. And it is probably true that many conscientious ministers actually do spend 74 hours a week at their work, as Samuel W. Blizzard's survey indicates. But it is also true that a minister is largely his own boss, that he receives more vacation than most business or professional men, and that he finds the great variety of his work infinitely fascinating and rewarding.

Most ministers count their work a high privilege, not an oppressive obligation. They welcome the wide opportunities of service that come to them and thoroughly enjoy being servants of all. Otherwise they would not stay in the ministry. Surely it is not the money that keeps them there, nor the prestige, nor the inability successfully to transfer to some other work. In the last analysis, it is love of their calling.

No pastors of my acquaintance consider the demands made upon them "impossible." Heavy, yes, and often enervating, but not impossible. The average minister's life simply is not one of "insoluble conflict and ultimate frustration." The satisfactions that come to him, the appreciations, the psychic income are far greater than in most other fields. Sometimes he is a poor organizer, and has to pay the same penalties as any other poor organizer. Sometimes he is inept and timid about delegating responsibility, trying to do it all himself and forgetting that he is the coach and not the team. Sometimes, courting the limelight, he overloads his schedule, puts second or third things first and finds himself far behind in the necessary matters. Sometimes, in short, he cracks up because he has not had the discipline to crack down on himself.

II

But these are all the faults of the man rather than conditions inherent in the profession. Granted that a minister always has more to do than he can do; nevertheless he *can* live in peace and joy if he accepts this fact, rejoices in the opportunities of a job too big for him, and thanks God for the small part he is privileged to play in building the Kingdom. He will find that as he carries the burdens of others in the spirit of Christ the burdens will become light, and strength for the carrying will be forthcoming.

No minister need feel frustrated because of the multiplicity of his problems or the apparent smallness of his voice. His role, far from being "impossible," is indispensable. Perhaps his voice is often drowned out by louder voices that are more timely or more interesting or more scholarly and authoritative than his. No minister can hope to compete with the columnists, the radio and TV voices expert in their several fields. But he has one great advantage over them all: he can proclaim the Christian gospel, he can point out its relevance to life, he can meet human need at its deepest levels.

What then can be done to simplify the minister's task

in what is admittedly a difficult calling? Dr. Shrader suggests three things:

First, he says, let the National Council of Churches initiate a nationwide survey to answer the question: "What are these impossible [parish] demands doing to the mental and emotional health of America's clergymen?" I imagine that the National Council would view the task of conducting a nationwide survey, particularly on such a loaded question, with a rather jaundiced eye. A more promising approach would seem to be the three-year study the council is now conducting on effective tests to indicate the fitness of seminary applicants. This N.C.C. research project, financed by the Lilly Foundation, should offer valuable aid in determining whether a given personality is likely to be able to stand the strains involved in the clerical profession.

Second, says Dr. Shrader, let churches of over 500 members have a multiple ministry—one minister for every 500 parishioners, with specialized responsibilities for each. This is, of course, an eminently sound idea and in fact is already widely practiced.

Third, let congregations "understand—and alter—the role they have created for their ministers, ceasing to demand the impossible of their spiritual leaders," remembering that ministers are men of flesh as well as men of God. This is all well enough, but rather difficult to implement with 58,448,567 Protestant Christians in America.

III

Meanwhile, what can the minister himself do to promote his own mental health? Let me make some specific suggestions directly to him:

1. Spend three or four mornings every week away from home and office at a place where you can be reached only in case of emergency and where you do nothing but study, pray and write. The pastor who will resolutely keep his morning hours segregated from invasion will find his whole ministry enriched, deepened, tranquilized.

2. Write your sermons. Many think this is a waste of time, but in the end it will save time, giving you a backlog of carefully wrought material that will always stand you in good stead. Writing increases precision of thought and speech, beauty and clarity of style.

3. However often you must preach on Sunday, prepare only one sermon and use it at the various services. Don't expect people to come to church twice. Very few men can create two good sermons a week; none should have to.

4. Be spiritually creative in your calling and confine it so far as possible to specific need. Don't feel compulsive about it, and try to educate your people to take the initiative in letting you know when they need you, as they do with their doctor. I am persuaded that much of God's good time is wasted in unproductive calling where there is no specific need. In my opinion, evening calling particularly, except in case of emergency, should be avoided. Evenings not taken up with important parish meetings or essential social engagements should be reserved for your family. As for luncheons, arrange to have them with your men individually; there is no better way to get inside their lives. And train your laymen to call too, especially on prospects. No minister has any business trying to be, or thinking he is, the sole evangelist in the church.

5. Provide for rotation in *all* church offices. No post of service should be occupied without respite. No church officer, no Sunday school teacher is indispensable, and those who think they are will be better off after a year on the sidelines. Permanent officers and teachers are likely to be the bane of the parson and a blight on the parish. The principle of taking turns, of sharing responsibility, is eminently sound, and nowhere more so than in a church dedicated to lay Christianity.

6. Say No to all noncreative demands that you can possibly decline with good grace and adequate excuse, like wedding receptions, requests to give the invocation or the benediction or to speak on a subject or to a group where a Christian impact is unlikely.

7. Face your critics. A Christian church is supposed to be a fellowship of friends, to be sure, but occasionally criticism or misunderstanding develops. Go to the critic or the one who has hold of the half-truth, and talk the situation over.

8. Take at least one day off each week. This is easier said than done, but it is vastly important. The endless demands of a busy pastorate make some ministers feel that they should work endlessly. This, of course, enervates and frustrates and destroys perspective. A complete change of pace is needed once a week; keep the day for it sacred.

9. Cultivate radiance, a sense of humor, the ability to laugh at yourself, humility, freedom from sensitiveness, a constant feeling of gratitude, and the renewal that comes from an intimate, directing and daily experience of prayer. All these are qualities that every minister needs but sometimes lacks; and as he seeks under God to develop them his job will become not a chore but a challenge, not bane but blessing. As he gives himself sincerely and bravely to the joy of the Christian life he will find his strength renewed. He will discover the truth of the old Irish saying, "God broadens the back to bear the burden."

A minister's work is the most rewarding work in the world. It deals continually with the great, abiding issues of life and death, with the wholeness of human experience. What greater privilege is there than helping a man to discover a vital relationship to God, to stop living for himself and to start living for others? What greater privilege is there than to have a share, however small, in helping a home that was a hell to become the heaven that every home can be if it lives by the law of love?

Most of the ministers I know are so fascinated by their jobs that they would not consider anything else; the ministry is too exciting. To have a young person at the threshold of a great decision say you have really helped; to have a couple about to be married turn to you in unfeigned gratitude; to have little children ask if they can wait up to see you when you are invited to their home for dinner, and then after you've arrived ask if you will come up to hear their prayers; to stand as a friend at the bedside of the sick; to have one about to cross the great divide clasp your hand and say, "I'm ready now"; to have distraught people seek your help, perplexed people your advice and lost people your guidance—all this and far, far more is part of the privilege of trying to be a faithful minister. No man "succeeds" in this high calling; but I had far rather try and fail in a great cause than succeed in a lesser one. And for God's great causes, grace abounds.

The Crisis at Koinonia

By Robert Lee

SOUTH GEORGIA's Sumter county has two conspicuous landmarks. The first is the National Cemetery at Andersonville, where 13,737 Yankee prisoners of the Civil War are buried. The second is the Koinonia Farm, a cooperative, interracial religious community located near Americus. Koinonia symbolizes a future struggling to be born in the midst of a hostile environment.

The name itself is an enigma to the citizens of south Georgia. "Koinonia" is the Greek New Testament's word for "fellowship" or "community." It was chosen by the founders of the farm—Clarence Jordan and Martin England, both graduates of the Southern Baptist Theological Seminary in Louisville, Kentucky—partly because they like to explain to residents of this Bible belt state what it means. Koinonia Farm was intended to be a living witness to the authentic meaning and spirit of the New Testament fellowship of believers.

Practices Arouse Suspicion

If outsiders find the name puzzling, they view some of the practices of the community with outright suspicion. For example, racial distinctions are not maintained at Koinonia. Negroes and whites live together in a spirit of brotherhood, sharing in the common pursuits of worship, work and play. Since its founding in 1942 on 440 acres of run-down land, Koinonia has become a modern, scientifically operated farm under the devoted leadership of Clarence Jordan, an ordained Baptist minister trained also in agricultural economics. At present ten families are members of the community. Its total constituency numbers about sixty, half of whom are children and fifteen of whom are Negroes. Over half of the men are ordained clergy representing a variety of denominations. The farm has now grown to 1,103 acres, specializing in such diversified products as peanuts, corn, cotton, goats, cattle, hogs and poultry. It has become a favorite meeting ground for study groups and for people who are interested in cooperative communities.

The monument at Andersonville is certain to continue, but the destiny of Koinonia is now a question of grave concern. In all its fourteen years of existence the community has never faced as serious a threat as it now confronts. Opposition to it began to grow when it was learned that Clarence Jordan, as an alumnus of the University of Georgia, endorsed the application of two Negroes for admission to Georgia State College of Business Administration. Organized resistance to Koinonia's efforts to establish a genuine Christian community came to a head in late July when a roadside market it operates was dynamited. While no one was injured by the blast, property damage amounted to $3,000, and the volume of business at the store has suffered. Roadside signs advertising the market have either been ripped down or stolen at night almost as rapidly as the Koinonians restored them in the daytime. Physical violence is always imminent. Gun shots are sometimes fired into the community at night.

An editorial in the local newspaper deplored the bombing as an act of violence and suggested the use of "other means that are more laudable and just as effective as coercion and force." Koinonia has experienced sample doses of these "other means." The strategy of the antagonists ranges from outright intimidation and violence to the more subtle forms of economic and political pressure.

The Sumter county board of commissioners was behind an injunction move which, on the grounds of health and sanitation, prevented Koinonia from conducting its customary interracial youth camp the past summer. When some neighbors complained the county sent out a health officer who carefully inspected every detail of the farm. His report, while recommending a few minor changes, gave the community a clean bill of health, and the board of commissioners was about to drop the charges, when four prominent Sumter farmers intervened. In addition to lack of sanitation they charged that the proposed camp was immoral, since children might see "baby pigs being born alive." At the final legal hearing on September 17 the case was dismissed and the injunction dissolved. But the damage was done.

Nevertheless the injunction, with the legal delays and postponements, was only partly successful in its purpose of preventing the summer camp program. The Koinonians transferred their summer activities to a site at Monteagle, Tennessee. Incidentally, Koinonia had an extremely difficult time in locating an attorney to defend its case. Lawyer after lawyer declined. One said he would defend a murderer or a thief but would not defend Koinonia even though he believed justice to be on its side. The plaintiff had no trouble in securing the services of four of the community's most prominent lawyers.

Economic Isolation

Now the gasoline and oil dealer who had been supplying the farm's trucks and tractors for years has discontinued delivery. The critical need for gas and oil is being met by an "air-lift" of 5- or 50-gallon cans and drums. The dealer confessed that his decision was based on "nothing personal." It was dictated by strictly business reasons, he said: ten other customers threatened to sever their relations with his company if it continued to service Koinonia. Likewise, a crop-dusting firm refused to dust the cotton crop, and no local company will gin it. Dealers in animal and poultry feeds no longer supply the farm. Trusted and once friendly retailers refuse to buy and sell the farm's produce. The peanut butter factory has refused to purchase any of the peanut crop, which will exceed 70 tons. Insurance companies have canceled their policies on farm buildings, and no local insurance firm is willing to negotiate a new policy with Koinonia. While the farm is completely free of debt, it is almost impossible for its owners to negotiate bank loans without adequate insurance coverage. Because of continual harassment and actual physical violence, Koinonia's only high school stu-

dent has been withdrawn and transferred to a school in North Dakota.

A body blow was struck a few years ago by a local Baptist church of which many Koinonia residents were members. The congregation voted to dismiss the brethren of Koinonia and strike their names from the rolls. So far as this congregation is concerned, steadfast witness to the gospel which knows no racial distinctions is ground for excommunication.

In the face of direct as well as covert attacks, the response of Koinonia is one of consistent charity yet firm and uncompromising commitment to its principles of brotherhood. It is a policy which intends to speak the truth in love. Rather than participate in any "underhanded deals" with suppliers and dealers, the Koinonians would, if necessary, replace tractors with mules. In a public announcement following the dynamiting incident, leaders at Koinonia declared to the people of Americus and Sumter county:

> We do not know who committed this act. We do not particularly wish to know, for we have only pity for him. . . . We want each of you to know that we are very sorry, that we in no way blame you, the people, for the unkind action of one or two. We are deeply grateful for your many expressions of kindness, and pray we may be worthy of your friendship.

Yet Koinonia is not without friends and ardent supporters. Letters of encouragement by the score have come to it from many parts of the nation, including some southern localities. Gifts (largely from readers of the editorial in the August 23 Christian Century) have completely covered the $3,000 damage caused by the dynamiting of the roadside market. Even within Sumter county, Koinonia has a host of friends.

Koinonia's Answer

Intimidation and violence will not defeat the loyalty of this company of disciples. They are prepared to follow the way of the cross should persecution force them along this way. But continued political pressure and economic boycott and the loss of suppliers and buyers could ultimately mean the suspension of farming activities. A recent newsletter from Koinonia concludes: "The economic boycott is now virtually complete. How long it will stand and how long we can stand, is in God's hands!"

The present crisis at Koinonia bears some similarity to the situation which faced the cooperative community at Providence Farm, Mississippi, last year. This 2,700-acre farm was founded by Sherwood Eddy and other Christian leaders in 1936. In September 1955 its leaders, D. R. Minter (a medical doctor) and A. E. Cox, were called to answer charges of conducting "mixed swimming parties" and "encouraging Negro children to attend white schools." At the conclusion of a mass meeting of 700 citizens Minter and Cox were "invited" to leave the county because of their "strange racial opinions." The "invitation" was supported by overt as well as subtle forms of economic, social and political pressure. Under continuous and mounting hostility, the two men finally departed from Mississippi. Dr. Minter is now practicing in Arizona.

Mindful of the fate of Providence Farm, supporters of Koinonia are praying that this group may be able to endure and be faithful to their Christian purpose. For fourteen years they have carried on a living witness to brotherhood in Georgia. They want to go on living this shining New Testament fellowship where its light is so much needed. They know how quickly their fertile fields could become once more a "graveyard farm" in the shadow of a great cemetery, that their fellowship would disintegrate even more quickly if the farm were destroyed. They ask the prayers of Christian America that they will not be burdened more heavily than they can bear.

Ten Years of Union

By Raymond M. Veh

UNION became an actuality between the Evangelical Church and the Church of the United Brethren in Christ on November 16, 1946. In a stately service of worship two streams of church life, each with over 150 years of history behind it, blended into a mighty river dedicated to the honor and glory of God. In the decade that has passed since then, we have shared one of the significant ecumenical ventures of the Protestant churches in America.

The plan and basis of union for this merger had been a matter of study for nearly fifteen years. In Atlanta, Georgia, during a session of the Federal Council of Churches in 1924, the bishops of the two denominations met for informal discussion of church union. By 1933 both churches agreed that the time was propitious, and purposive efforts toward union began. Both denominations appointed commissions. For nine years these official bodies and their many subcommittees carefully worked out every detail.

Surprisingly, questions of doctrine and polity were resolved rather quickly. It was the financial problems and matters pertaining to the uniting of boards and agencies that required lengthy study. Yet despite delays the purpose of the commissioners never faltered. In the end it became apparent that the length of the deliberations contributed greatly to eventual success. Time solved some problems that at first seemed insurmountable.

The commissioners of the two churches signed the final agreement, known as the "Plan and Basis of Union," on February 20, 1942. A proposed "Book of Discipline" for the new church was ready at the same time. In November 1942 the General Conference of the Evangelical Church voted by a large majority for union, and three years later the Church of the United Brethren in Christ did likewise. The annual conferences and local churches also voted favorably by large majorities.

In the ten years since union, what has happened? How has the new church fared? How greatly have the hopes of 1946 been realized?

The decade has been noteworthy, first of all, for the amazing unity which has prevailed. Not one church has left the fellowship because of dissent over union. Annual conferences have united across the church. Today we have only 38 annual conferences, while at the time of

union we had 53. So far as we know, not a single pastor has relinquished his pulpit because of union. Denominational officials have unitedly advanced the varied phases of the work of the denomination.

Naturally, some of the changes have caused heartaches. When a pastor and congregation suddenly find themselves belonging to a new annual conference with a different superintendent and a new set of coworkers, there may be some nostalgia for the good old days when names and faces were more familiar. To move a college to a new campus, of course, causes certain dislocations. To unite two general boards produces problems of personnel and procedure.

But the satisfactions which have come because the church is a larger body and more able to take its place in the councils of Protestantism have overcome these personal considerations. Pastors and laity have resolutely put the eternal cause of God and the church above fond memories.

During these ten years the bishops have led the church in a "Crusade for Christ" whose purpose was to bring a renewed spiritual emphasis to all church activities; yet it also had a unifying effect. At present the "United Crusade for Colleges and Church Extension" is seeking to raise $5,250,000 to undergird the colleges and theological seminaries and to advance the church in new areas. This campaign too has had ecumenical results. Two of the theological seminaries have united: the Evangelical School of Theology at Reading, Pennsylvania, merged with Bonebrake Theological Seminary at Dayton, Ohio, and is now known as United Theological Seminary, Dayton. Two western colleges have joined to become Westmar College at LeMars, Iowa.

Young people have responded to opportunities for missionary service and the church's mission outreach has never been as great as today. They have shared also in a relatively new type of evangelism, the Youth Mission to Youth. This past summer 91 missioners held 19 missions. They contacted literally thousands of young people, obtaining from many a decision for Christ and the church and, incidentally, greatly strengthening the denomination's youth fellowship.

The total amount given to missions and benevolent causes in these ten years is approximately $50 million, and the total spent for all local church expenses is around $250 million.

Today nearly 4,500 Evangelical United Brethren churches can be found throughout the country—some small and modest, others large and impressive. Set along a city boulevard, two churches to a block and twelve blocks to a mile, these churches would reach nearly 200 miles. Their dollar value has grown from $59 million in 1946 to over $180 million in 1955.

While there have been obstacles, these eventful ten years have been a time of forward movement. New goals and new dreams have taken possession of many E.U.B. members. And it has been a satisfying time for ministers and laity alike. Greater numbers than ever before have identified themselves with the church.

Today the Evangelical United Brethren Church is marching forward as one great Christian fellowship. Its educators are constantly on the alert for the best possible methods of teaching; its ministers favor the most effective methods of training the young men who are to become their successors. The whole church has a stronger desire to serve and follow Jesus Christ. We have every reason to anticipate that our second decade will see further organizational progress and further advance in the things of the spirit, for in the practice of Christian union we have found heart and soul invigorated. We earnestly seek to become increasingly effective servants of God and man in the name of the Evangelical United Brethren Church.

'Somebody'

EDITOR THE CHRISTIAN CENTURY:

SIR: We have often heard, with approval and solemn nodding of heads, the request, "Let me write the songs of the nation, I care not who writes the laws." That sentiment needs a P.S.—"It all depends on the songs." For if the songs are off key, heaven help the laws!

One group of songs, widely popular today, is a deeply disturbing symptom of something decidedly off key in the religious thinking—or better, nonthinking—of a host of people: the songs represented by the popular anthem "Somebody Up There Likes Me." We hear that moaned out at all hours on juke box and radio. It sounds like a ritual song in the worship of "Somebody," a new god, a god of the lazy, sentimental, gush mind—no clear thinking, no specific nature, no demanding idea of God, just Good Old Somebody.

This substitute for Christianity has what Winston Churchill said General de Gaulle had, "a clarion vagueness." The Great God Somebody has become a formidable contender for man's ultimate loyalty. The day after the Michigan State University football team defeated the University of Michigan, the *Detroit Free Press* had a streamer at the top of a page, "Somebody likes M.S.U." The hero of the perfect baseball game, Don Larsen, said that during the game he was constantly praying, "Please help me, Somebody." In our country the real rival of God, invoked in a persistent ritual, is not Allah, not Buddha, but Somebody.

Some of the sharpest conflicts in Christian history have been those against the transformation of the God and Father of our Lord Jesus Christ into Somebody. Part of the Gnostic heresy was its trading the Supreme God for a sort of "Somebody," a synthetic demiurge. The ritual of this current cult consists of many hymns, including one about "the Man upstairs" and "the Friend," also celebrated in a foggy hash of fantastic nonsense entitled "I believe," which is intoned as fervently as though it has some coherent meaning.

And so the foundation of Christianity as a specific historical religion is being cut away for many people. One of the most deadly of all words to an articulate Christianity is "some" or its compounds. There was an era marked by the wide use of "somehow," a refuge for lazy minds which do not like to think—the hope that "somehow good will be the final goal of ill." Then there was a long era of "somewhere," just as beautifully foggy, which

found expression in those deathless lyrics "Somewhere the sun is shining" and "Beautiful Isle of Somewhere."

There is need for a sharp warning to those who would fall into the footsteps of Esau: Do not sell your birthright of God the Maker of Heaven and Earth and the Father of our Lord Jesus Christ for a mess of "Somebody."

Yours,

SIMEON STYLITES.

BY THE WAY

Confessions of a Midwife

By Miron A. Morrill

WHY do I keep at it? Why do the other 126,000 men and women keep at it? We are the presidents, professors and instructors in the colleges and universities of the United States.

The question asks itself at certain seasons of the year: in the autumn when the students return to the campus; in the spring when they go home again and the life of nature stirs all about us. At the end of day I walk over our hilltop and gaze across the valley of our river into the golden sunset. For twenty years now I have taught in the colleges of the Christian church. Why?

Obviously not for money. In my youth I was a newspaperman. (You know the old saying: Once a newspaperman, always a newspaperman.) From time to time during the last 42 years I have gone back to newspapering, just to keep my hand in. Even in comparatively modest jobs, I have been able to earn at least a third more than teaching pays. In each of my college incarnations I have been given rank and remuneration. I have no quarrel with administration. It's just that each of my colleges was straining at the leash of its financial resources and could pay no more.

Why then have I always gone back to teaching with a certain joy bounding in my heart?

The reasons, I think, are chiefly two. In college ideas are still valued as ideas, and in college one lives and works with youth. Ideas and persons—those two prime realities of human living—in college are conjoined.

I

In almost any sort of college ideas are still important. One is not considered queer for taking an interest in Edward Taylor or T. S. Eliot or freedom of the press. Or, if there is a certain queerness about us college professors, we acknowledge it in ourselves and in each other with a knowing toleration and go right on. Specialization throughout the span of a life produces oddities of outlook, perhaps a few mannerisms, but we relish them. Not only do we tolerate each other's interests, we actually respect and enjoy them.

Those of us who teach in Christian institutions acknowledge a special responsibility. It would not be good sportsmanship to seek membership in a Christian faculty unless we make some effort to be Christian in our own morals and, even more important, in our intellectual life. Perhaps Christians can live happily with several different philosophies, but with some they can have no truck. Among these latter are a number of hoary heresies which dominate much of our contemporary literature.

Once that initial loyalty to Christ is conceded, we professors enjoy an enviable freedom. Not once in 20 years has any president or dean so much as stepped into my classroom. I have never been aware that any was inquiring directly or indirectly into how or what I taught. Indeed, I should have profited often by friendly example and advice; but they were withheld, doubtless out of respect for academic freedom, which is, in essence, a respect for ideas as ideas.

There is a kind of man to whom ideas will always be exciting, the pursuit of them rewarding. This kind of man may be a true scholar, writing the significant books of his generation. Or he may be only a man interested in ideas who can manage to be fairly interesting in a classroom. In either case, teaching is his meat and drink.

II

We teachers live and work with adolescents—older adolescents—fresh out of the contemporary American scene. It's fun.

American college students range from 17 to 21 years of age. They are polite, well mannered, healthy and handsome. To step into a classroom full of them is to immerse oneself in the fountain of youth. And then, as one reads their set papers, as the semester goes along and we all get better acquainted, the teacher becomes aware of spiritual currents that boil beneath the bland and prosperous exterior.

A surprising proportion of these young people are burning with inner rebellion. Often the teacher just listens. He listens to the conversations of young people in such an informal center as the editorial office of the college newspaper. He listens to the personal confession an occasional young person pours out. Some students can be and are uninhibited in their weekly themes. The professor reads them. (Sometimes, in reading them, he even detects incipient psychoses.)

The rebellion of youth is against home and parents, against home town and home church, sometimes against the very idea of being in college at all. Many of these golden boys and girls are frankly bored by the Great Tradition of Western culture. The local high school did its best—often a very good best. But too much of the time and energy of these modern youth has been spent listening to radio, watching television, sitting in the movies. Compared with the breathless suspense of the current movie thriller, Homer seems dull indeed—until Homer actually emerges upon the cinema screen. (Then the reactions are mixed. Some of my boys and girls thought *Ulysses* was a good movie.) In the face of this covert rebellion the professor tries to win his students, to take them back to the spiritual moorings of our civilization. It is a sort of intellectual evangelism. Doubtless the teacher's best arguments are his own enthusiasms and loyalties.

And then American young people are ignorant. They do not know the classical mythology. They know nothing of the Bible. They cannot write an English sentence that convincingly threads its way through the mazes of grammar and syntax. They cannot spell. They read slowly. When they read aloud, they mispronounce the key words and miss their meanings.

But ignorance is the ancient foe of the teacher—especially in a democracy where education is the privilege of all. It is probably futile to inquire who is responsible for ignorance. We can only attack it. That is why the colleges have double-zero sections in freshman English, reading clinics, and help sessions in mathematics; why valuable time is spent perusing some good manual of mythology and reading the Bible through for subject matter.

On the other hand, these same young people have a wide and various knowledge of music, from classical to bebop. Many of them play some instrument well; a few play several instruments well.

And there is always the saving minority, the two or three or five in every class who have read well and thought much and deeply. (Often, also, these are the most rebellious of all.) The situation does not differ much from what it was when my generation marched off from college to World War I, except that there are now more than six times as many college graduates as there were then, and thus an even larger total of undergraduates.

The teacher's function is to read, to think, to keep working at his own intellectual problems. It is to listen, to encourage discussion among his undergraduates, to hope that his own enthusiasm for ideas will kindle among his students a response in kind.

Old Socrates is probably still the patron saint of teachers. In the *Theaetetus* he said he was a midwife. So are we all, we teachers—midwives bringing to birth culture and character in young Americans.

REVIEWS

Inside Story: Preacher and Church

A Review Article

By Harold A. Bosley

TWENTY-SEVENTH of the books to come from Harry Emerson Fosdick's fertile pen is his autobiography, *The Living of These Days* (Harper, $4.00). But this is more than the autobiography of one of the great preachers of our time; it is a biography—an inside story—of the Christian church over more than half a century. For the major tensions, the several pitched battles that broke out in the church's life during that period were experienced by Dr. Fosdick. The only statement in the entire book that strikes me as palpably untrue to fact occurs in this connection. Dr. Fosdick says he has "had a fairly good seat in the bleachers from which to observe" our time. The rest of the book demonstrates the utter inadequacy of this metaphor. Dr. Fosdick was no spectator. Led by an infallible instinct for the main issues, he "struck for the jugular" every time. However, his earlier books tell much more about the actual contents of these controversies than this one does. *The Living of These Days* is the book about the man. It helps us understand why Dr. Fosdick strapped on his armor whenever the trumpet sounded anywhere.

I

The fight for the individual's freedom of thought and judgment in religion somehow got into the germ plasm of the Fosdick clan. The name-bearing ancestor—Stephen Fosdick, a carpenter—came to this country as one of several hundred dissenters who fled England in the 17th century in order, as their leader put it, to "enjoyie my libertie upon God's tearmes." But Stephen had hardly landed here before he found himself tossed out of the fellowship of "lovers of freedom" because he insisted on reading heretical books. Some clue to the stubborn tenacity of his most distinguished offspring will be found in the fact that Stephen endured the ban for 21 years, proudly making his way along a pathway lighted by a fiercely burning torch of freedom.

Carpenters, blacksmiths, farmers, teachers—these were the ways in which this family tradition bred itself into the life of America, settling early and staying in upper New York around Buffalo. Dr. Fosdick's reminiscences of his grandfather sparkle with the special kind of adoration a grandson gives: "I stood in holy awe of Grandfather." And it was an earned adoration, too, as the story unfolds. He writes of his father and mother with great affection and keeps recurring with appreciation to the remarkable display of democracy in his home.

Hard times and tragedies move across the stage, leaving their mark on all but overwhelming none. Religious struggles began early in Dr. Fosdick's experience and took the usual forms. Good books were a part of his earliest fare—and he made constant use of them. College, seminary, choice of profession and wife are described with appealing restraint.

All this occupies the first 82 pages of the book. The remaining 240 pages are devoted to the preacher, the writer, the traveler, the teacher—but always the preacher whose pen and sermons led him into a position of unparalleled prominence in our day. Eleven years in a church at Montclair, four years as professor at Union Theological Seminary, New York city, six years as preacher and professor, followed by 21 years at Riverside Church, continuing his teaching also—this is the general division of time in the remainder of his career. Trips to the Holy Land, Europe and Asia plus extensive experience overseas in World War I round out the picture of outward circumstance.

II

Controversies clustered round Dr. Fosdick like bees around honey—and, like the bees, he had a hand in making the honey! Dr. Fosdick was too honest and too responsible a preacher to dodge the moral questions posed by World War I. He chose sides—wrongly, he thinks now—and, having chosen, he spoke out and went to work with gusto. He did not create the Modernist–Fundamentalist controversy of the twenties, but he certainly helped whip it to a new level of intensity by his refusal to compromise what he believed to be true. And he took on all comers for six hectic years when the furor was at its height and when the powers that be in the Presbyterian Church tried to force him to knuckle under. He was the most loved and the most hated minister in America during that period. But he had the respect of even his enemies as well as the undying gratitude of his friends. As a young preacher in Nebraska, I recall following his every word with bated breath and genuine appreciation.

We are fortunate to have here Dr. Fosdick's own account of his relationship to the Riverside Church, which proved to be an adequate outlet for his amazing energy. Its program spread in all directions under his nurture. He gives due credit to his colleagues, both ministerial and lay, who were at his side through the launching and growth of the church.

All the while he preached at Riverside he continued his teaching responsibilities at Union. In fact, his time seems to have been divided among preaching, teaching, counseling and writing. He speaks with affection of his years on the radio—an experience which spread his influence across the country. Glimpses of his counseling ministry are caught all through the narrative.

World War II found him among the pacifists, and with characteristic candor he said so in no uncertain terms.

Few of us who lived through those days will forget how he, Sockman and Buttrick formed the hub of pacifism for most ministers who were of that persuasion; and what a trio they were—and are! Their colleagues at Union and elsewhere might mourn over their "lack of realism," but they stood firm. Dr. Fosdick makes it clear that he was not pretending to be "above the battle"; he was in the thick of it, but fighting for ends which transcended those announced by the warring nations.

III

When I opened the book I wondered whether it would be possible for Dr. Fosdick simply to reflect on his long, rich life. I got a full answer in the two chapters that close the book. With all the earnestness at his command, he is right in the middle of the battle again. As an unrepentant liberal he states liberalism's case and defends its essential truths against false friends and neo-orthodox critics alike. He is rough on the complacent liberal, but rougher far on the major critics of liberalism. While he deals gently with Reinhold Niebuhr and most American critics, he gives Barth and Brunner a firm though friendly going-over for the extremes to which their theological zeal has pushed them. Yet he states fairly the virtues of neo-orthodoxy and admits his own indebtedness to it. He expresses the belief that a synthesis between liberalism and neo-orthodoxy is actually in the making.

In the chapter "Ideas That Have Used Me," Dr. Fosdick comes as close to formulating a personal creed as his mind-set and temperament will ever permit. Here are the major movements in it: (1) Mankind desperately needs what Christianity *at its best* has to offer. (2) The ultimate criterion of any civilization's success or failure is to be found in what happens to the underdog. (3) Mankind is becoming one world economically; we must struggle to make it one in policy as well as compassion.

This is his own statement of faith: "For me the essence of Christianity is incarnate in the personality of the Master, and it means basic faith in God, in the divinity revealed in Christ, in personality's sacredness and possibilities, and in the fundamental principles of life's conduct which Jesus of Nazareth exhibited. I am sure that the world today desperately needs his faith and his way of life, and that without them, there is no hope."

Hardheaded Wisdom Lit.

THE ETHICS OF COMPROMISE AND THE ART OF CONTAINMENT. *By T. V. Smith. Beacon, $2.50.*

NEITHER pious sentimentalists nor rigorous ethical rationalists will be pleased by this serious yet sprightly tract for troubled times. Readers who appreciate the "shadow of the man" in what they read will find that Prof. Smith writes imaginatively and clearly, indeed with "fire in his belly." This little book is a contribution to that "wisdom literature" of the hardheaded variety which manages successfully to wed perceptive analysis to passionate ethical conviction.

Primarily, Prof. Smith here makes a gigantic effort to portray the laudable moral dimensions of compromise. His analysis pictures compromise as a necessary element in any reasonable quest toward improved forms of political accommodation, as the sane man's principle means for avoiding the twin madnesses of presumption and fanaticism. The analysis is in the methodological spirit of a Reinhold Niebuhr, save that Smith has quite thoroughly humanized the "transcendental politics" and completely "detheologized" the language.

Negatively, in the section "The Logic of Presumption," the author attacks men and groups that attempt to evade the fact of ambiguity by elevating their particularistic claims to ontological status as sole norms of "truth" or "objectivity." The story is an old one, the treatment of it here refreshingly original. Unfortunately, however, Dr. Smith lists only religious examples of the working of this logic (Jewish, Mohammedan, Protestant, Catholic). This may mislead a naive reader to believe that such logic is absent from other human groupings. Staunch individualists should remember that there can also be an uncompromising liberalism. Nevertheless, this hard-fisted analysis restates some worthy old liberal truths. "It is only impetuosity which cannot abide ambiguity; and with impetuosity the peacemaker must be quit, like a youth done with childish tantrums."

In his analysis of the nature, context and limits of compromise the author achieves persuasive heights. "Only in utter privacy of a conscience devoted to contemplation or of a consciousness contentedly otiose would there be no necessity of compromise." Positive praise is heaped on the politician who must stand in the sidelines, ready to attempt reconciliation. Only "good men" can achieve compromise—men capable of bearing their share of social guilt and reluctantly aware that ideals never receive perfect actualization. Yet limits to compromise also exist. Here they are listed as "necessity" (one ought not to compromise needlessly), "peace" (sacrifice should never lead to unending demands for further sacrifice), "progress" (compromise need not mean a balanced stagnation).

The "containment" in the title means "the natural piety which conditions and rewards the containment of ideals whose obtrusion can only lead to enmity." Not even objective claims to justification can be obtruded into an ambiguous situation without themselves becoming parts of what is to be compromised. The author points up the need of two forms of heroism—of action and of inaction. In other words, there is a time to sit tight.

Possibly Dr. Smith gives too little attention to the administrative and institutional frameworks within which living men must always work out their compromises. Implicitly, he assumes some structural authority of a democratic nature. If this is a weakness, it stems from the tendency in utilitarian, empiricist, Protestant thought to place the moral burden on persons rather than on historical situations or systems. Readers deserve also a warning about the book's style: the wit, vigor and felicity of the prose may tend to camouflage how systematically cumulative are the imaginatively handled arguments.

Whether or not they agree with all the conclusions in this book, readers will welcome the fact that the retiring professor of civilization and philosophy at Syracuse University has used his literary capacities for a widened classroom. Study groups interested in a nonevasive treatment of the corporate aspects of ethics will find this a stimulating work. At very least it will stir up a hornet's nest of important discussion. One suspects that Prof. Smith would happily accept this as reasonable reward for his labors.

WHITAKER T. DEININGER.

Unfinished Itinerary

CHRIST AND HIS CHURCH. *By Anders Nygren. Translated by Alan Carlsten. Westminster, $2.50.*

IN these Laidlaw lectures, delivered two years ago at Toronto, Bishop Nygren reflects on the theme of the World Council's Faith and Order Commission, of whose European section he is chairman. His premise is that the way forward in discussion of the church (and its unity) is not from the various views of different communions but from Christ as the ground of the church and thus also the basis for its unity.

In considering the Christological basis of the church the bishop finds it necessary to press back to the messianic expectations of Israel, as these were given varying expression in the categories of messianic kingship, Son of Man, Suffering Servant and the "expected one." Then in the longest chapter of the book (nearly a third of the whole) he seeks to show how all these concepts were transformed in Christ, and thereby realized. This helps us to understand the "messianic secret" of one who only as crucified was Messiah, and the person of Christ as the one hidden in God (Son of Man), the one promised by God, and the Suffering Servant of the Lord—and we see how this pattern is exemplified in the career of Jesus. All this is developed with care and with reference to the problems of New Testament interpretation. Nygren, incidentally, takes quite a conservative line in attributing disputed passages to Jesus.

With the relatively briefer statement of chapter 4, "The Unity of Christ and His Church," we come to the heart of the author's argument, and therewith to the less satisfactory results of his labors. He insists, as he had earlier—and quite rightly, I think—in chapter 1, that Christ and the church belong together. As "Christ" is an essential part of the gospel, so is "church." "There is no Christ without Church—no Church without Christ." Well and good. But on the basis of this and St. Paul's category of the "body of Christ," Nygren concludes that "the body of Christ is Christ himself" and

that "the church is Christ as he is present among and meets us upon earth after his resurrection" (p. 96). He speaks of this as what may seem to be a "somewhat amazing" definition. I should be more ready to be amazed if I could be sure what he means. He is certainly saying that the church is nothing in itself but has its being only in Christ. And he speaks of "participation." But how is this to be understood? Not in any Platonic concept; rather, "Christ is present in a real way through his Word and sacrament, and by means of these the Church participates in a real way in all that belongs to Christ" (p. 99)—in his death and resurrection, etc. But the crucial question is the meaning of "in a real way." And to this Nygren gives no clear answer, if indeed any answer (cf. pp. 94 f., 100 ff.). We have the collection of New Testament materials, but the task of theology is left undone.

Similarly in the treatment of the "unity of the church" and the "ecumenical problem." Nygren insists—again rightly, I should judge—that on the basis of the New Testament and the Christological foundation of the church, the church *is* one. As Christ is one, so the church. Division in the church is therefore a threat and a contradiction. But how then are we to understand the status of the divided "churches" and the relation of essential oneness and apparent division? Are we dealing with appearance and reality, or inner and outer—and what might those mean? And what of the almost untouched question of the relation between ontological reality and historical form in the church? Again Nygren points in a fruitful direction, but leaves us just at the point where the most difficult—and interesting—theological questions begin.

CLAUDE WELCH.

Reclaiming Lawbreakers

CRIME, COURTS AND PROBATION. *By Charles Lionel Chute and Marjorie Bell. Macmillan, $4.75.*

THERE is a strong likelihood that, like poverty, crime will be with us for a long time to come. How to deal with crime and those who commit it is a problem that has long perlexed moralists, legislators, judges and, latterly, social scientists, psychiatrists and psychologists. The cost of crime in the United States is enormous. We veer from a policy of long sentences to be served in increasingly stronger prisons to spells of maudlin sentimentality. If, as Dean Roscoe Pound points out in his introduction to this book, a particularly atrocious crime is committed, society responds in panic with a demand for harsher penalties. Especially is this true in the case of sex offenses.

Many students of criminal behavior (among them this reviewer) feel that one of the most effective ways of dealing with delinquency is the method of treatment called probation. A long time ago Chief Justice Hughes defined probation as a means of grace extended by the court to the penitent offender. According to the 1927 report of the New York state crime commission, probation "implies the intelligent, active and constant supervision of an offender by a person especially gifted in influencing human behaviour and qualified by training and experience to accomplish results."

From the beginning of recorded history man punished those who offended against religious and social laws. The offenders were the evildoers, pariahs, outcasts, whom the righteous felt impelled to make suffer the consequences of their acts. Occasionally there was a hope that through suffering the evildoer would reform, but more often society considered punishment an end in itself, and the punishments it meted out were of the sort usually described as cruel and inhuman. Our authors quote (p. 3) London Magistrate Margery Fry on this subject:

> The pains of Hell were so infinitely worse, it was believed, than any suffering which could be inflicted in this world, that all barbarities could be justified in the hope of producing repentance even at the last tortured breath. . . . The men who inflicted these cruelties were probably persuaded, in their conscious minds, that their system was essential to the protection of society. Of the hidden springs of their own conduct they were pretty certainly often unaware. The love of power, the delight in cruelty for its own sake, the subtler perversities by which men seek to revenge themselves on a world which has thwarted their own desires—these are rarely known to those whom nevertheless they move. [Margery Fry: *Arms of the Law.* London: Gollancz, 1951, p. 39.]

Even today attitudes such as these are not absent from the minds of some to whom the responsibility for criminal justice has been committed.

The lay leader, especially if he feels a Christian concern for the rehabilitation of criminals, will find the historical section of *Crime, Courts and Probation* worth extra study. Here the authors trace the slow and painful evolution from the law of taliation to what Dean Pound and the late Justice Benjamin Cardozo think of as sociological jurisprudence. They set forth the long history of probation, starting more than a century ago with the efforts of a philanthropist, John Augustus. The earliest probation officers were untrained men, motivated for the most part by religious ideals. Out of their labors came grudging acceptance of the possibility of mitigating the sufferings it was thought necessary to inflict on the offender so that he might pay his "debt to society." The first probation law was enacted in 1878. Today probation is an accepted social policy throughout the United States and abroad.

Charles L. Chute, one of the authors of the present volume, was for many years executive director of the National Probation and Parole Association. Indeed he founded the association, which under his inspired leadership grew from modest beginnings to the commanding position it now occupies. He is therefore able to speak with authority on the developments in the field of probation. Unfortunately Mr. Chute did not live to finish the book. His manuscript, however, was ably revised and completed by Marjorie Bell, long his collaborator and assistant director of the N.P.P.A.

There will always be those to whom the pragmatic test is the only valid one: Does probation work? In an afterword to the book Judge Louis Goldstein of the Kings county, New York, court tells the story of "My Six Probationers." He describes the long, hard struggle to conventional social conduct of six young men who had been involved in a series of armed robberies. The judge planted, his probation department watered, and the results are there for him who will to read.

The authors show us a method of dealing with offenders against the law that is sane and workable, devoid of cruelty on the one hand and, on the other, of what is worse than cruelty—criminal sentimentality. Mrs. Bell says in her foreword:

> I once asked the warden of a state penitentiary how many of its inmates might in his opinion have become law-abiding without entering the prison gates, if they had instead been kept under the supervision of the court which convicted them. After a thoughtful moment the warden answered, "Nearly half of them could have done well on the outside if they were on probation."

All good citizens would be well advised to take an interest in this way of helping the fallen to raise themselves up.

ALFRED A. GROSS.

Missions Assessed

TECHNICAL ASSISTANCE BY RELIGIOUS AGENCIES IN LATIN AMERICA. *By James G. Maddox. University of Chicago Press, $3.50.*

THIS is the first in a new series of books sponsored by the National Planning Association, one of whose main objectives is "to find out whether technical co-operation programs are making and can make a significant contribution to the long-range interests of the United States and of Latin-American countries in international understanding and growing international prosperity." The present volume is limited to the characterization and appraisal of the technical service programs supported by religious agencies in the United States—to clarify their role in relation to other private and public technical cooperation programs and to suggest ways and means of increasing their effectiveness and improving their administration.

The author is eminently qualified to write such a book. He deals with issues, which could be highly controversial, with judicious discrimination, scientific objectivity, the sensitivity of an artist and the criticism of a friend. The first chapter, "Cultural Characteristics of Latin America," serves as the indispensable frame of reference for this complicated and far-reaching research project. With precision and a fine sense of what is most important the author points out certain characteristics which suggest a criterion for evaluating the relevancy of missionary programs of service to Latin America. In brief these traits are: the universal imprint of a feudalistic-Hispanic-Catholic culture; the elite's arrogation to itself, at the expense of the masses, of all benefits and privileges of administration and education; the instability

of the social order, relatively free from race prejudice but distraught by extreme differences between the social and economic classes; shocking poverty, high illiteracy, low life expectancy and deficient manpower production. Fortunately, however, the scene is rapidly changing, owing in part to industrialization, improved technology and communications, the move to the cities and the emergence of a new middle class.

Dr. Maddox describes the scope of missionary activity, illustrating with selected types of technical programs. He reviews 37 projects in seven countries. His carefully prepared tables and authentic data may be news to the missionary agencies themselves. It will probably be news to the general public that the 1,619 technical aid services of the 66 religious agencies and a field staff of 2,100 full-time people, involving an annual budget of $8 million, are not a U. S. Point Four project but the product of more than a half-century of the missionary enterprise.

The predominant type of technical service given by the missionary agencies is the primary school (a total of 1,363 in Latin America). Hospitals and clinics are the next most common form (119 of them). Next in importance are agricultural schools, which are also rated high for their pioneering and their service to the entire continent. Graduates from the 43 mission farms and agricultural schools are effective missionaries in their own right, especially in lands where the economy is mainly agricultural and the need to produce more food is so urgent.

In summarizing his conclusions and recommendations Dr. Maddox says that, on the whole, the missionary agencies have been on sound ground in emphasizing the three fields of education, health and agriculture. However, only 65 to 70 of the 175 United States religious agencies operating in Latin America sponsor technical assistance projects. Because of the cultural changes that are taking place in Latin America and because of the fact that government and other technical aid agencies have taken over these services on a larger scale, there is a real need for critical appraisal of the mission programs, with a view to bringing them up to date and to exploring new fields of service.

The author finds the schools in good standing but restricted by the governments and thus unable to do creative teaching. He thinks they should favor the low-income majorities more and put much greater stress on vocational guidance and technical training. Agricultural schools should give less time to experimentation and mere food production and more to community service and extension. There is need for emphasis on helping people to help themselves and through national leadership. The medical projects are most commendable, yet more could be done in the way of forwarding general sanitation, personal hygiene, and wider practice of preventive medicine.

The new types of service call more and more for specially trained personnel. Dr. Maddox says that resources should be pooled to maintain a staff of research specialists at the service of all the missions, and suggests that this might well be a worthy project for one or more of the large private foundations. He especially recommends a closer relationship between the missionary technical assistance programs and those of the United States and the United Nations. This friendly critic finishes his research with the following tribute:

> The spirit of dedicated service to their fellow-man—the greatest asset that any technical program can have—flows strongly in the veins of the missionaries. They are challenged to harness this spirit to sound, up-to-date technical knowledge and to school themselves in the skilled dissemination of this knowledge to the underprivileged millions of common people [p. 124].

It would be trite to say that this book is of supreme importance for all who are concerned in any way with Latin America —foreign service administrators, students, businessmen who think of investing in the southern continent, religious agencies supporting the missionary enterprise there. One might say that the author gives too much credit to the religious agencies in that he sometimes implies that they could and should render services which are more fittingly the function of public, tax-supported institutions. In view of the emerging hypersensitive nationalism of the Latin American peoples, it would seem the part of wisdom to curtail the traditional missionary projects or at least to work more and more through native personnel. Dr. Maddox is careful to forestall the observation that technology is not enough. He rightly recognizes that technical aid and spiritual salvation are inseparable parts of the same process. Religious agencies are greatly indebted to Dr. Maddox, to the National Planning Association and to the Ford Foundation, all of whom have made possible this long-overdue critical appraisal of technical assistance of the missions.

IRVEN PAUL.

All of a Piece

THE UNITY OF THE BIBLE. *By H. H. Rowley. Westminster, $3.50.*

THE TITLE of this book well expresses the spirit of the new era of biblical scholarship. Ours is a time of synthesis, of putting together the analytical fragments of biblical literature, not merely by way of writing a history of religion from the Bible but by way of discovering amid all the diversity of biblical thought a transcendent unity of greater significance than the diversity. One of the greatest synthesizing minds of our day is H. H. Rowley, who in his own person represents the important combination of Old Testament critic and theologian.

The unity of the Bible, he declares, is not a static unity but the dynamic unity of process. It is, however, not an evolutionary development, with primitive conceptions of God giving way to newer, more dynamic views; for in the teaching of Moses "lay the seeds of almost all the creative ideas which are to be found in the Old Testament." It is rather a matter of incipient ideas being more highly developed later. Much is constant throughout the Bible, but with a growing richness of meaning. This is not to deny that primitive conceptions are to be found here and there in the Bible. These certainly belong to the history of the Hebrew religion, but they were mere fossils, not at all fundamental to Old Testament faith. In fact they were constantly being shed or relegated to a secondary place within pre-Christian Hebrew thinking. The greatest sloughing off, of course, occurred in the revelation brought by the Christ.

The author makes it clear that when he speaks of the dynamic unity of the Bible, "he is not thinking in terms of a merely human development that leaves God out of account, nor yet falling back on traditional dogma that leaves reason out of account." He rejects the suggestion that the issue is between humanism and faith; for humanism is itself a faith. "The important question is which is the true faith, and that means which is most deeply grounded on evidence and sustained by reason." We are thereby brought into the area of Christian apologetics, which for Rowley has two foci, Moses and Christ. The deliverance wrought by each was a combination of both personal and impersonal elements, the former being analogous to the second, and both being inseparably linked together in the unity of the Testaments. The humanistic faith cannot account for the impersonal elements in history which have vindicated the irrational prophetic faith of both Moses and Jesus.

It is Christ who unites the Testaments, fulfilling in his person the hopes of the Old Testament. On the other hand it is he who serves most to distinguish them from each other. We have here then an important paradox: that the most significant bond of unity lies in the fundamental differences between the Testaments. Still we are not to suppose that with the coming of Christ we may dispense with the Old Testament; for that Testament is not merely a foil against which Jesus is to be delineated with shades of contrast, but it embodies a revelation valuable in its own right which is essential to the understanding of the New, even as conversely its full significance is only fully apprehended in the Christian fruition.

The relationship between the two Testaments is not merely a literary relationship like that of *Paradise Lost* to the classics of Greece and Rome; fundamentally it is one of hope and fulfillment. Here we have an important apologia for Christianity as opposed by Judaism; for in no sense can postbiblical Judaism be regarded as a fulfillment of the hopes of the Old Testament. Not only has it no messiah, but it has never taken in deep seriousness the missionary task of the Servant of the Lord in Isaiah. "Streams which do not in any sense run to Judaism run to Christianity, and unless they have meaning in relation to the Church they can have no meaning at all."

This book is highly recommended to both lay and clergy. Though written in easily understood language, its religious depths are great, and the rather full documentation will enable most students to enlarge their bibliographical knowledge in the matters with which the author deals. His approach is

Life-Situation Preaching

By Charles F. Kemp

Here is a powerful book on the life of twelve ministers of world-wide renown whose work was more effective because of their great understanding of pastoral psychology. It shows how Horace Bushnell, Phillips Brooks, Charles Jefferson, Harry Emerson Fosdick, Leslie D. Weatherhead, Walter Russell Bowie, Jack Finegan, Ralph W. Sockman and others of different denominations and viewpoints have solved problems common to all. Dr. Kemp in his introduction explains how Jesus' teachings can serve as perfect links between the minister and his people. Added sections at the end of the book are "The Sermon and the Service of Worship," "One Hundred Sermon Titles," and "Biographical Index of Authors."

10L266 . . . $3.00

The Mighty Beginnings

Edited by Garland Evans Hopkins

Compiled by an eminent theologian and expert in foreign affairs, *The Mighty Beginnings* is an absorbing collection of 17 sermons on the ever revered but little-understood Book of Genesis. During the time of the first book in the Bible, man encountered most of the problems he encounters today; this fact further makes each of these sermons an inspiring message. Twelve religious denominations and three countries are represented by these well known preachers of the English-speaking world — Roy A. Burkhart, Ralph W. Sockman, Robert James McCracken, A. Powell Davies and others.

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sound; and whatever criticisms one may make of the book, they in no way weaken his main thesis, but rather strengthen it. Thus Rowley declares that "the Fourth Gospel thinks of the death of Jesus rather in terms of the Passover lamb than in terms of the Suffering Servant." This is a false alternative, however; for it may easily be both. In fact probably no passage is more profoundly significant for John than Isaiah 52:13, which in the Septuagint runs: "Behold, my servant will understand; and he will be *lifted up* and be exceedingly *glorified*." The two italicized verbs occur repeatedly throughout the Gospel to denote the exaltation of Christ through the cross, a lifting up whereby the world will be saved and drawn to him. Such a redemption could only be effected by the Servant's death; hence Jesus at once exclaimed, in the translation of the Seventy: "The hour has come for the son of man to be glorified."

WILLIAM H. BROWNLEE.

Lost Message

THE STRONG HAND. *By Michael Blankfort. Little, Brown, $3.75.*

VANQUISH THE ANGEL. *By Diana and Meir Gillon. John Day, $3.50.*

TO WRITE a truly good novel is difficult; to write one built around a religious theme virtually impossible. Time and time again authors who have produced fine secular stories fall victim to their own unbridled enthusiasm when they attempt to write a novel with a "message." Breathing life into a character primarily in conflict with a religious principle rather than a dramatic situation seems to defeat most writers.

In his most recent novel Michael Blankfort attempts to portray the dilemma of a rabbi torn between his love for the sacred Law and for a woman. As a foil, the narrator of the story, wholly indifferent to religion, seeks to run from his Jewish past while remaining drawn to it. To achieve a synthesis it has been necessary for the author to work wholly in blacks and whites. His rabbi, ostensibly, is a paragon of religious faith and an unquestioning follower of the Law. The narrator is a self-centered cynic, jealous of the rabbi's amatory success.

But this is only on the surface. What actually emerges is a rabbi who is little more than a fanatic, a stickler for the letter of the Law (when it is convenient) but with little respect for the meaning behind it. The narrator, who is portrayed as a writer, is made so totally lacking in any knowledge of the greatness of Judaism that one cannot for a moment believe that he grew up in a religious household.

Blankfort is too skilled a literary craftsman to be blind to these contradictions. In themselves, they could still lead to interesting characterizations. But the author treats his people as if these faults were their virtues. One can only assume that he feels the paradox will be ironed out by the story line. Unfortunately, it is not. The "message," therefore, is wholly obscured.

Blankfort's narrator is a rather disagreeable character. But he has a kind of healthy agnosticism which contrasts very strongly with the rabbi's self-deception. The one earnestly seeks (perhaps for the wrong reason), but he seeks; the other has closed his mind to the spirit of God while serving him in the letter of his laws. Inevitably, this calls to mind: "Woe unto you, scribes and Pharisees, hypocrites! . . ."

The novel by Diana and Meir Gillon suffers from much the same type of weakness. Nowhere is one made to feel a genuine religious conviction in the characters. True, they observe the dietary laws, live and work in Israel, attend services—but at a period of personal crisis, their faith totally fails them and the book becomes primarily a tale of a man deceived by his wife. Surely, if faith is valid, it is there when one needs it. The proper ending here is contrived more by the arm of politics than the staff of God.

Strangely, though, each novel reveals its author to be a person of great faith. In each there are moving scenes of religious experience, an obvious sensitivity to "the weightier matters of the law." This is rare in fiction and for this reason alone the books are worth reading. The pity is that the authors were not able to instill their own faith into their characters.

ROBERT H. GLAUBER.

On Our Doorstep

TOMORROW IS TODAY. *By James H. Robinson. Christian Education Press, $2.00.*

HERE is a most readable and penetrating commentary on the contemporary scene by an observer who has a passsionate concern for democratic and Christian values. James H. Robinson, executive director of the Morningside Community Center in New York city's Harlem, recently undertook a good-will tour sponsored by the Presbyterian, U.S.A., Board of Foreign Missions. He traveled 42,000 miles, mainly in 16 Asian and African countries. Everywhere he discussed problems of common concern with political notables, but often he left the beaten track to "seek out the obscure" and feel the heartbeat of the common people. Now he gives us his conclusions. Rarely are so much information and insight packed together so attractively as in the 127 pages of this book.

There are seven chapters. In the first two Dr. Robinson presents a graphic picture of our changing world; in the next two he gives thumbnail sketches of the two revolutionary forces of our time—communism and nationalism; and in the last three he discusses America's strategy for today in the light of her unique world leadership.

Dr. Robinson's chief concern is with the underdeveloped countries of Asia and Africa, where he has seen communism and nationalism bidding for the allegiance of the half-starved, ragged and illiterate millions. Some of the facts he brings into sharp focus will haunt the conscience of sensitive readers:

> The population of Asia increases at the rate of 180 millions every decade. . . . The budget of the government of India for 365 million people is a little more than half the budget of New York City for eight and a half million. . . . More money is spent for

education in ten of our largest cities than in all Asia and Africa. . . . A billion and a half people have never slept on a bed as we know it. . . . A billion people have never seen a doctor or a dentist and probably never will before they die [pp. 21-22].

It is to the twin revolutionary forces—communism and nationalism—now sweeping over Asia and Africa that Dr. Robinson gives major attention. In discussing communism as a social theory he shows greater awareness of its strengths than of its weaknesses. Most helpful here is his analysis, out of his own experience, of why communism failed to appeal to the American Negro. The chapter on nationalism also offers many insights that should give Westerners a deeper understanding of its attraction for the underprivileged all over the world. It is important to realize that, as the author says, "nationalism has been chiefly inspired, although unconsciously, by the United States, to a less extent by Great Britain and to some extent by the other European nations" (p. 63).

But besides giving a sober assessment of the facts of life as shown up by the revolutions that are fermenting in those far continents, Dr. Robinson sounds a clear call to action. Readers will do well to note his warning that communism cannot be combated by military measures, and that "we [Americans] have been far too negative and noncommittal to convince the world that we are still genuinely concerned about the rights, dignities and freedom of opportunity of all men" (p. 90). The time to act, he says, is now (hence the arresting title of the book). Under "strategy for today" he makes several excellent suggestions, such as investment in cultural good will by public and private agencies and the witness of committed individuals. "Americans who are afraid of dysentery," says Dr. Robinson, "will not make good witnesses for democracy and freedom in the underdeveloped areas of this world" (p. 87). And he has wise words about mission strategy, which deserve to be pondered not only by mission boards but by all church members.

C. E. Abraham.

Africa's First Leader

Kwame Nkrumah. *By Bankole Timothy. Macmillan, $3.75.*

KWAME NKRUMAH of the Gold Coast is the first African to head an African colony which is in process of achieving nationhood. In this first full-length biography of him Bankole Timothy attempts the portrait of one of the most fascinating men in African political affairs today. The P.M. (for "Prime Minister"), as his friends affectionately refer to Mr. Nkrumah, is thought of all across the continent as a man of destiny. The British put great faith in him, the South Africans both hate and fear his influence upon awakening Africans, his political opponents are jealous of him, the Ashanti distrust and oppose him, the masses of common people swear by him, and Africans in other colonies and territories greatly admire him. This biography is an important

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contribution to the understanding of a leader and statesman, at the most critical juncture in Africa's history, who has hardly reached his prime. The West will hear more of and from Nkrumah in the days ahead.

The author evidences prodigious research and study and an excellent background knowledge of events in the Gold Coast's struggle for independence. Yet, though himself a Gold Coaster and apparently an intimate friend of Mr. Nkrumah, he is more at home in the latter part of his book, where he describes the last half-dozen years of Nkrumah's rise to leadership. This may have been his major purpose, but the book would have been both richer and more valuable if the author had spun out more of the delicate and complex details of the culture in which Nkrumah grew up.

Perhaps because he is so close to Africa's emergence from its tribal past—which began only yesterday, so to speak—our biographer assumes too intimate a knowledge of African culture on the part of the casual Western reader. But this is a serious omission, for the greatest political opposition to Nkrumah comes from individuals and groups who think he is breaking with the past too rapidly and destroying the power of the chiefs. Modern Africa, destined to a great and honored place among nations, cannot be adequately understood except against the background of its cultural and tribal past.

Mr. Timothy's biography is a very honest book, but his attempt to remain utterly objective leaves us in doubt as to how he really feels about Prime Minister Nkrumah. And useful as it is, his work is on the whole poor from a literary point of view. There are no flashes of beautiful writing or inspiring description of a part of the world that is rich in physical beauty, no subtle detail about the significant differences of the peoples who have been welded into one mighty force at the fabulous political rallies of the Gold Coast's Convention People's party, and no adequate portrayal of the surging nationalism that is sweeping the continent upward and onward. In fact the only beautiful imagery, sustained and majestic writing in the book is in Nkrumah's speeches, which, fortunately, the author reports at some length. These passages considerably liven up the biography.

One wishes that some paragraphs of the speeches of the opposition had been included. Africans are great orators and they love to talk. Each village has it palaver hut. Furthermore, such material would have thrown additional light on the political upheaval through which the Gold Coast is passing.

Yet despite its limitations, omissions and lack of literary perfection, this is a worthwhile book for anyone interested in the African scene—chiefly because it provides important factual material along political lines and is as yet the only full-length biography of an important African leader, the first of many to come.

JAMES H. ROBINSON.

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No Ivory-Tower Witness!

POLITICS FOR CHRISTIANS. *By William Muehl. Association Press, $3.00.*

CHRISTIANS who believe that their faith calls them to decisional involvement in society's processes of policy formation will welcome Prof. Muehl's book with enthusiasm. It is a sharp challenge to the practical political atheism which holds that religion and politics do not mix and that Christians ought to keep themselves unsullied and aloof from the political arena where the movements of history are so largely determined.

Few are better qualified to write on this critical and timely subject than Dr. Muehl, who is both trained in law and well versed in traditional and contemporary views of Christian ethics. He writes from the vantage point of an active participant in politics, as one who understands the temptations, pres-

sures and opportunities in that field. His book has the simplicity of a primer, yet it covers the issues comprehensively and in a nonpartisan spirit.

Attempts to relate religion to politics, says our author, usually take the form of proclaiming ideal values rather than of giving guidance in analyzing and confronting complex problems. He insists that the Christian faith must not only inspire but must "inform and guide what it has inspired." All the great figures of Christianity, he points out, "related the Christian faith to both the theory and the practice of politics." Our American myths of the rugged independence of the individual and the insignificance of social organizations and processes have produced basic misinterpretations of Protestant theology. Protestantism affirms "human dependence" and "human sinfulness." "Men are bound together in communities and cannot be isolated and judged apart from these relationships." In sinfulness, they are blind to the claims of others and therefore must seek to respond in humble interadjustment rather than in obstinate self-righteousness.

Because of our blindness to the facts of political life, induced by our cultural myths and religious misinterpretations, we have developed a personalistic and moralistic view of politics. The result is that our political campaigns revolve around personalities instead of issues. Men are adjudged fit for office not because of their capacity to interpret issues and resolve conflicts, but because they are teetotalers or "good guys." This attitude in turn has produced fear of group action, horror of compromising to reconcile opposing demands, and refusal to recognize pressure politics—all tending to make us see our leaders as villains or saviors and to make us "easy marks for the campaign smear" and the "Red scare." The total result of this unfortunate complex of attitudes is that many of our Protestant people are confirmed in their low estimate of politics, in their separation of their faith from relevancy to political processes, and in their willingness to let the professionals take over and determine the policies that shape our common destiny.

In harmony with his theory, Prof. Muehl does not drop us at the end of this critical analysis. He devotes the latter half of his book to consideration of how Christians can become effective in political organizations. He analyzes the structure of political parties and the sources of their power. He tells us how to join a party and work in it. He warns of the pitfalls and the pressures, without allowing these to become an excuse for withdrawal. In his closing chapter he argues that the best way to defend separation of church and state is to apply faith vitally within the organizations that make policy in the real world.

This book deserves to be a discussion-piece among Protestants throughout America, especially in this election year. Those who read it can no longer be politically naive, and those who heed its call to active political responsibility will, this reviewer believes, be more faithful in their Christian witness.

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NEWS of the CHRISTIAN WORLD

United Lutheran Church Declines To Approve Supreme Court Ruling

Convention Deletes Proposed Statement Holding Decision 'in Harmony with Christian Convictions'; Approves Steps Toward Merger with All Other U.S. Lutherans; Broadens Remarriage Stipulation

HARRISBURG, PA., Oct. 17.—For several hours after the United Lutheran Church in America opened its biennial convention here Oct. 10, a Lutheran flag fluttered over the Pennsylvania state capitol—a gesture of welcome devised by U.L.C.A. laymen in the state government. Then it was discovered that flying a denominational flag on the capitol was forbidden, and the banner was hauled down. As the convention ended today one wag suggested that if the flag were still flying it would have to be lowered to half-mast. He was mourning the delegates' action at the final session in declining to support the U.S. Supreme Court's decision outlawing racial segregation in public schools.

'Keep the Channels Open . . .'

Bowing to opposition from southern delegates, the convention knocked from the report on human relations a statement that the court's decision was "in harmony with Christian convictions." The vote to delete—340-149—found Pres. Franklin Clark Fry asking that he be recorded as opposing the deletion. The statement as adopted asks church members to work with "Christian patience and understanding" for the removal of prejudice and discrimination in human relations. It recognizes the church's "deep involvement in the moral crisis confronting the United States in the current controversy over desegregation" which, it says, was occasioned by the court's decision. It declares that Christians "have moral responsibilities to keep open the channels of communication and understanding among the different groups in this controversy."

The motion to delete endorsement of the Supreme Court's decision was made by Wynne C. Bolick, Greenville, S. C., pastor, who stated: "We will save some scars if we delete this particular motion." His motion was supported by one of the most influential of U.L.C.A. laymen, Judge James F. Henninger of Allentown, Pa., who said: "I do not think the question of support of the decisions of the court belongs here."

Lutherans Inspire Interest

Gov. George M. Leader of Pennsylvania, a U.L.C.A. layman, welcomed the delegates with a stirring plea for active participation by Christians in government. Nolan F. Ziegler, Harrisburg's mayor, said in his greeting that though Harrisburg is the smallest city ever to entertain a U.L.C.A. convention, it hoped to make up by being the biggest hospitality-wise. There were evidences that this hope was realized. Some 12,000 people turned out for a pageant in the near-by Hershey sports arena marking the 30th anniversary of the U.L.C.A.'s Board of American Missions. And 2,400 filled several banquet rooms of the Shrine temple to celebrate the 50th anniversary of the amazingly successful Lutheran Laymen's Movement for Stewardship and to hear a speech by Judge Luther W. Youngdahl, an Augustana Lutheran layman. The forum in which the convention met, a semicircular auditorium seating 1,800, was filled for most of the business sessions, which continued morning, afternoon and evening. The sessions were interspersed with worship services led by the convention chaplain, Edmund A. Steimle, U.L.C.A. theologian who has become one of Protestantism's most popular radio preachers. One of the special guests who brought greetings was Bishop Elio Gulin of the Church of Finland.

Presiding over the sessions, Franklin Clark Fry again demonstrated the talents that have made him one of the world's great ecclesiastical leaders. His keenness as a parliamentarian and his wit were appreciated by the delegates, as was his uncanny ability to recognize by name every layman and clergyman present. It was announced at the opening session that all the amendments approved at the 1954 convention in Toronto have been ratified by the denomination's 32 constituent synods. They were declared here to be in effect. One extends the president's term from two to six years. Another makes the president the church's "leader and counselor in matters spiritual and temporal" and gives him "oversight of the activities of the office of secretary and the office of treasurer." With few dissenting votes, Dr. Fry was re-elected president, F. Eppling Reinartz secretary and Edmund F. Wagner treasurer.

Momentous Decisions

During their 10 days here the 685 delegates representing this 2,270,000-member denomination (largest Lutheran body in the U.S.) grappled with many far-reaching problems as they tackled the heaviest business agenda ever to face a U.L.C.A. convention. And most of their decisions left no doubt as to their courage.

They unanimously made clear their desire to merge with "any or all" other Lutheran bodies in the nation—even though such a union would most certainly mean radical changes in their church's present polity—by endorsing steps already taken by their commission on relations to American Lutheran church bodies. They approved the commission's action in joining with the 500,000-member Augustana Lutheran Church to invite all other Lutheran bodies in the nation "to consider such organic union as will give real evidence of our unity in the faith and to proceed to draft a constitution and devise organizational procedures to effect union." The 20,000-member American Evangelical Lutheran Church and the 35,000-member Suomi Synod (Danish and Finnish backgrounds respectively) have accepted the invitation. It is expected that three other bodies now engaged in their own merger negotiations (American, Evangelical and United Evangelical Lutheran churches) will also be represented by their joint union committee at the first meeting, but indications are that there will continue to be two separate merger movements.

There was little discussion on merger questions. One delegate asked what the attitude of the other Lutheran groups is toward pastors' membership in lodges. He was told by Dr. Fry that Augustana's constitution forbids such membership. That this will be one of the problems facing any Augustana–U.L.C.A. merger was indicated at Augustana's 1955 convention, where it was reported that around 300 U.L.C.A. pastors belong to Masonic lodges or to other secret orders.

After a two-hour debate on the merits of public vs. parochial education, delegates approved establishment of Christian day

(Continued on page 1310)

Smog Becoming Political Issue

Question of Private vs. Public Rubbish Collection May Reach the Polls—Discuss Dead Sea Scrolls

LOS ANGELES, Oct. 23.—Now that the connection between this area's No. 1 problem —smog—and the burning of rubbish has been established, an all-out fight is predicted in the Los Angeles municipal elections next spring. It involves the question of whether collection of rubbish (hitherto burned in back-yard incinerators) shall be done by city employees or private operators. Ignoring a demand by private collectors that a referendum be held on the question, the city board of public works has already bought $1.5 million worth of rubbish collecting equipment. Mayor Paulson describes the issue as a contest to determine "whether the people are going to control the city government, or whether an invisible government dominated by hoodlums and labor racketeers is going to take over."

Southern California Hears About Dead Sea Scrolls

John C. Trever, scholar who helped identify the first of the Dead Sea Scrolls, has made a number of informative addresses in the Los Angeles area on the nature and significance of the discoveries. He says he hopes that study of the scrolls will "sound the death knell to biblical literalism and fetishism and open the door to an era of honest Bible study that would leave the Bible as a book of life and a living spring of life's idealism." Dr. Trever and his brother Winston, pastor of Wilshire Methodist Church here, received their education in this area.

Eisenhower Welcome Rouses Mild Controversy

As the November election nears the political pot is boiling hard in these parts. Pres. Eisenhower gave a major political address last week at the Hollywood Bowl, with Sen. Kuchel and Gov. Goodwin Knight partici-

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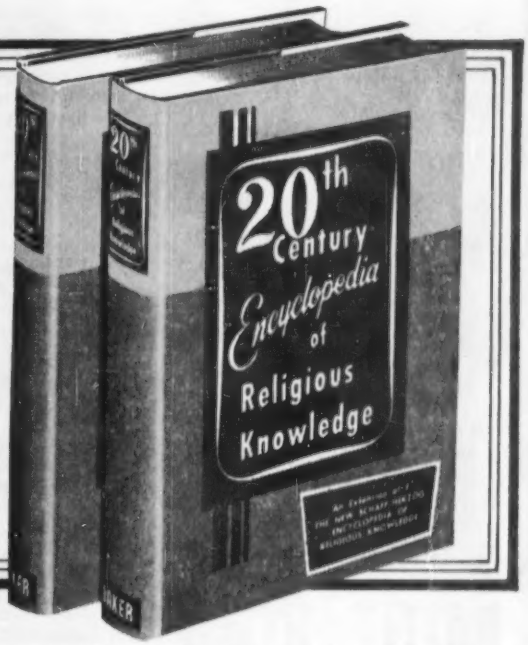

This much-needed reference work completes a monumental project by a group of twelve dedicated scholars headed by Professor Lefferts A. Loetscher, the eminent church historian of the faculty of Princeton Theological Seminary. Such a new, contemporary encyclopedia is needed because of the discovery of new source material, the rise of new presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

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• pating in an evening program which also featured entertainment by leading movie stars. Officials of a machinists' union criticized the Lockheed Aircraft Corp. for giving its employees time off to greet the President on his arrival on the ground that it was thus delivering to the Republican party a "captive audience." Chairman Robert E. Gross of the Lockheed board retorted that the President's plane, the Columbine, was built by the company and would be serviced by its mechanics during its stay in Los Angeles, and that therefore employees were entitled to see both the President and the plane.

C.I.T. Scientists Back Stevenson Proposal

Ten nuclear scientists at California Institute of Technology in Pasadena on Oct. 14 issued a statement supporting Adlai Stevenson in urging that further H-bomb tests be abandoned. After pointing out the advantage of the proposal, they concluded: "Our people must not be shielded by their government from the grim realities that confront us. They must realize how destructive H-bomb explosions really can be. They must realize how easily these devices can be made by other nations. They must realize in full the dangers of radioactive fallout." The signers, among whom were several widely known physicists, emphasized that they were speaking as individuals, not as representatives of C.I.T. But the next day Pres. Lee DuBridge and Albert B. Ruddock, chairman of the institute's board of directors, issued statements deploring their "partisan stand." Pres. DuBridge said that the diplomatic method for avoiding nuclear warfare and winning peace "is not a subject on which scientists are especially competent to render advice."

Something Old Is Something New

In this part of the country, where so much is relatively new, it comes as a refreshing surprise to learn that the oldest known living things in the world are to be found in the White mountains, 30 miles from Bishop, Calif. There a group of dwarfed and twisted bristlecone pine trees has been discovered that is over 4,000 years old. The tree rings, which reveal the age of the trees, are expected also to yield important data on climatic variations through the centuries. The trees were discovered and studied last August by Prof. Edmund Schulman of the University of Arizona, C. W. Ferguson, Jr., his assistant, and Prof. Fritz Went of the California Institute of Technology.

In Brief

Cathedral Films, Inc., of Burbank is planning to expand to several other universities the workshop program it has conducted at the University of Southern California. Some time ago the firm offered scholarships to students wishing to prepare themselves for work with audiovisual aids in Christian education. Seventeen students from a dozen denominations accepted and took the six-week course at U.S.C.

The White Memorial Seventh-day Adventist Church of Los Angeles offers something new in seating. Its seats are arranged in staggered sizes to accommodate worshipers of different dimensions. This church, third-largest ever built by the Adventists, will serve as an evangelism center for the southwest. MILDRED L. CRANSTON.

Baptists Vote Big Mississippi Fund

State Organization Adopts $1.9 Million Budget—Segregationists Win Out in Trials of Strength

BOONEVILLE, MISS., Oct. 15.—Mississippi Baptists have adopted for the coming year a cooperative budget of almost $1.9 million —a sum comparable to that assigned to national missionary budgets by some denominations. They are also arranging to borrow $600,000 to meet critical needs of the four colleges they support. A full-time associate will be employed to work on retirement plans, and a business manager will be added to supervise budget and personnel. Of the total, $836,869 will be used in the state mainly for Christian education and local missions, $350,871 will go to capital needs at colleges and hospitals, and $712,258 will be assigned to Southern Baptist Convention projects. The convention will carry on a pilot operation of its new church finance program in Hinds county (Jackson). Major reason why Mississippi showed the largest percentage of adult church members of any state in a recent survey is the presence here of nearly half a million white and 400,000 Negro Baptists. (Louisiana, which ranked first with 89 per cent, includes many Catholic churches, which count children as "members.")

Segregation Victorious In Louisiana

Segregationists registered total victory during the recent session of the Louisiana legislature. A senate committee was told that thousands of Negroes have been dropped from voting rolls in the state. Of 3,000 voters removed from the rolls in Ouachita parish as the result of white citizens' council pressure, only two sued for damages from the registrar; both were Negroes. Louisiana State University reported that its new segregation rule [see The Christian Century for Oct. 10, p. 1179] prevented any new Negro registrations, and only 61 of last year's Negro students re-enrolled. . . . In Mississippi, a Chicago Negro was arrested recently for sitting in the front seat of a Greyhound bus. The state supremacy commission, which invited a delegation of New England editors to visit Mississippi and view conditions for itself [see The Christian Century for Oct. 24, p. 1220], is investigating racial integration in federal hospitals and military camps in the state.

Mississippi Democrats Lukewarm On National Ticket

Mississippi's Democratic organization is showing remarkable indifference to the national election; it has conducted no campaign and the governor has made no speeches. The press reports that "with almost visible pain, the state committee supports the [national] ticket." When only four persons appeared at an organization meeting of Young Democrats, Gov. Battle of Virginia, the scheduled speaker, declined to make an address. Three of the state's electors resigned rather than support Stevenson and Kefauver; one of them plans to study for the ministry. Many of the delegates to the

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national convention in Chicago are quietly supporting the States Rights or the Republican ticket. With one exception, our senators and congressmen are reluctantly supporting the national nominees—but with qualifications and with some speeches calculated to persuade Negroes not to vote for Stevenson and Kefauver. Repeal of the state law permitting absentee voting is also expected to reduce the size of the Democratic vote.

Try Again to Curb State Marriage Mills

One of Mississippi's most booming enterprises is the marriage mill for out-of-state couples, which puts almost $400,000 a year into the hands of circuit clerks and justices of the peace. Mississippi is second only to Nevada in the percentage of out-of-state couples among applicants for marriage licenses. Most of this activity goes on in counties bordering Alabama, Arkansas and Tennessee. Half the brides are teen-agers. A fourth of the marriages performed here last year took place in DeSoto and Alcron counties on the Tennessee border, which have only 3 per cent of the state's population. Over the past decade 302,000 couples from outside the state have been married in Mississippi; that is 20,000 more than in the previous decade. Meanwhile, Mississippi's decline in population has resulted in 18,000 fewer marriages of home-state couples than in the decade before. The popularity of Mississippi as a marriage site arises from the fact that it does not require a waiting period or a health examination before marriage. A drive is on to get a bill providing for such preliminaries through the next legislature. But it will face the opposition of those who profit from the present practice and whose influence has defeated similar efforts in the past.

And So Forth

Samuel Kincheloe, formerly of the University of Chicago, will be inaugurated Oct. 29 as president of Tougaloo Southern Christian College, ranking Negro educational institution in Mississippi.

At a called meeting, the Methodist conferences of Mississippi voted to borrow $700,000 from the federal government to build two new dormitories at Millsaps College.

Herbert Lang, founder and president of Mississippi Baptist Seminary at Jackson, a Negro institution supported by both white and colored Baptists, died recently.

At Winona, Miss., voters turned down by a vote of 459-135 a proposal for legalization of beer sales.

Will D. Campbell has resigned as Y.M.-C.A. secretary at the University of Mississippi to join the staff of the National Council of Churches. CHARLES G. HAMILTON.

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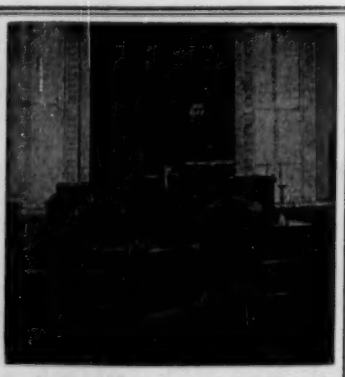

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Churches Match Population Boom

In Northern California, They Establish New Parishes, Add to Buildings—Seminaries Join in Fund Plan

SAN FRANCISCO, Oct. 22.—The churches of northern California are meeting the challenge posed by monthly increases in the state's population. Ministers and leading laymen of the Bay Cities Baptist union met here Sept. 10 to inaugurate a program looking toward establishment of 50 new churches in the next five years. The Northern California Congregational conference reports comity assignments in 14 communities; it is engaged in a drive for funds to help establish two or three new churches in the next six months. The conference reports new buildings or additions to present structures under way for Berkeley Chinese Community, Fresno College Community, Del Rey Oaks, Campbell, Santa Clara and St. John's of San Francisco, the last a joint Congregational–Evangelical and Reformed congregation. Groundbreaking for the Fresno Japanese Church, plans for which were drawn by Allen Lew, a Chinese-American, was held this summer. The Presbyterian Church, U.S.A., reports new churches organized in Terra Linda, Linda Mar, Marin City, Moss Beach, Hayward and San Bruno. St. Mark's Lutheran in one of San Francisco's redevelopment areas, oldest Lutheran church west of the Mississippi, is at work on plans for a parish house to meet its growing needs. A new comity church, Emanuel United Brethren, is to be erected on a promontory 500 feet above the Pacific in the new 10,000-house Westlake Palisades subdivision in Daly City just south of San Francisco.

Serbian Orthodox Service Part of Congress Meeting

The Serbian National Defense Council of America held its western congress here early in September. In a proclamation declaring Sept. 2 "Serbian Day" in San Francisco, Mayor George Christopher, a member of the Greek Orthodox Church, said the council and the Serbian Orthodox Church "have provided material assistance and hope of freedom to millions of oppressed and have assisted in the immigration of thousands of refugees to become useful and productive citizens of the United States." Bishop Dionisije of the diocese of the United States and Canada officiated at the worship service held Sept. 2 in St. John's Serbian Orthodox Church. He was assisted by Serbian Orthodox clergy from throughout the western states.

San Francisco Gets Expanded Religious TV Program

United Church Women of northern California and northern Nevada are raising a $5,000 fund to put into production around Feb. 1 a live television program, "Cross Currents," which will deal with everyday problems. Each unit in the program will be filmed to be released later for nationwide use. Northern California's first religious education series on TV, "Let's Find Out," is being telecast over station KRON-TV at 12:30 p.m. Sundays. Part of a nationwide experi-

mental series inaugurated by the National Council of Churches, it is sponsored by the Northern California–Nevada council of churches, which also presents "People and Places" on KRFC Saturdays at 4:45 p.m. This radio program tells the story of Christian activity around the world through interviews with local church leaders and with churchmen visiting San Francisco.

Four Seminaries Establish Fund-Receiving Body

Four seminaries in the Bay area—Berkeley Baptist Divinity School (American Baptist), Church Divinity School of the Pacific (Episcopal), Pacific School of Religion (interdenominational) and San Francisco Theological Seminary (Presbyterian, U.S.A.)—have formed the United Seminary Foundation of the Pacific, which will seek financial support from firms and foundations that might be reluctant to make gifts to an individual seminary. President of the board is Henry J. Kaiser, Jr.; executive secretary is Tracey K. Jones, retired Y.M.C.A. secretary. . . . Ralph M. Johnson, associate general secretary in charge of promotional work for the American Baptist Convention since 1951, will take office early in 1957 as president of Berkeley Baptist Divinity School. He succeeds Sandford Fleming, who has served the school for 30 years, the past 20 as president. . . . Speaker at Pacific School of Religion's Founders' Day convocation Oct. 16 was Chester C. McCown, professor emeritus of New Testament literature and interpretation. His theme: "Ninety Years of Faith and Freedom."

Negro Church Helps White Congregation Get Started

As newly organized Westlake Baptist Church tries to establish itself in the rapidly growing suburb of Daly City, it is greatly helped by the $100 it receives monthly from Third Baptist Church of San Francisco. What makes this occurrence unusual is the fact that Westlake's congregation is white, Third's colored. The 3,000-member Negro church, of which F. D. Haynes is pastor, has pledged to continue the monthly contribution for 50 months. Friendly relations between the two churches were furthered when Roy Milam, pastor of the Westlake church, happening to be in Dr. Haynes' office when word came that a boy who belonged to Third church needed a blood transfusion, responded to the plea himself.

And So Forth

Theodore Adams, president of the Baptist World Alliance, Mrs. Adams, and Robert Denny, the alliance's associate secretary for youth work, were guests of the Bay Cities Baptist union in September. They were returning from a world trip during which they conferred with government and religious leaders in Europe and Asia.

On Sept. 2 the Methodist Church at North San Juan celebrated 100 years of worshiping in its present building. On the program were a preaching service, an old-fashioned Methodist church meeting, and a tour of the circuit of which the church was once a part and whose 12 points were served by a minister riding horseback. Pastor of the church today is Charlotte Hickman.

Last month J. George Dorn started the 15th year of his ministry at St. Mark's Lutheran Church, San Francisco. During his pastorate 1,500 new members have joined the church and contributions have totaled $410,000 exclusive of investment funds, which have grown from $23,000 to nearly $150,000.

Eight councils of churches in the Bay area are uniting in sponsoring a Reformation Day service to be held Oct. 28 at the Oakland Arena auditorium, with Edward L. R. Elson, pastor of the National Presbyterian Church, Washington, D. C., as the speaker.

Elfan Rees of the World Council of Churches' service to refugees described the World Council in action at a meeting sponsored by the San Francisco council of churches at Trinity Episcopal Church Oct. 18. The council is preparing to join Church World Service in sponsoring a Thanksgiving observance Nov. 18 interpreting the Share Our Surplus program. The service will be held at Grace (Episcopal) Cathedral.

Representatives of the Fresno central labor council and clergy representing the

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Fresno council of churches and the Roman Catholic diocese of Monterey–Fresno are planning a series of joint meetings. First topic on the agenda: Sunday closing of stores and other places of business.

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U.S. Methodist Clergymen Evangelize in Brazil

Twelve U.S. Methodist ministers are spending the Oct. 18-Nov. 19 period in Brazil, helping local ministers there in evangelistic programs, preaching in the churches and meeting with laymen, ministers and missionaries. Director of the mission is Duncan A. Reily, the Methodist Church of Brazil's secretary for evangelism.

Ecumenical Institute Celebrates 10th Anniversary

The 10th anniversary of the World Council of Churches' Ecumenical Institute at Bossey, Switzerland, was observed at the opening of the institute's graduate school of ecumenical studies Oct. 2. Thirty-four students from 15 nations are enrolled for the fall term.

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Catholics Urge Aid for Schools

Petition New Zealand for a Change in Policy of Giving Support Only to State Institutions

CHRISTCHURCH, NEW ZEALAND, Oct. 11. —A petition on behalf of New Zealand's Roman Catholics was recently presented to Parliament. It requests appointment of a commission to inquire into the matter of government-financed assistance for church and other private schools. Parliament then instructed its education committee to hear evidence from all interested parties and recommend whether such a commission should be appointed. The committee has received written and oral submissions during the past three weeks and hopes to lay its report before the House of Representatives during the current session. Most of those who have appeared before it have opposed the Roman Catholic claims for assistance. They insist that large financial grants to church and other private schools would lead to the multiplication of such schools, and consequently weaken our excellent state system of education. They hold further that an increase in the number of denominational and private schools would result in "fragmentation" of the general community life of the nation. The Anglican and Presbyterian churches, which maintain their own schools, have publicly dissociated themselves from the Roman Catholic position. They have traditionally been opposed to government support of any private schools.

Catholics Base Appeal on Financial Grounds

The main argument put forth by the Roman Catholics in support of their claim for state assistance is that they are compelled through taxation to contribute to the upkeep of the state's secular system of education, yet at the same time must for conscience' sake pay for the establishment and maintenance of their own schools, which enroll 48,000 children. They say that if the state had to take over the education of these children the cost would be over £2 million a year. The case for those who oppose these claims on "fragmentation" grounds was effectively put by C. E. Beeby, director of education, in a departmental report to the education committee. Said he: "The state, it will be agreed, should protect the right of minority groups to establish private schools at their own expense, and indeed be ready to recognize that such schools may have their own distinctive contribution to make. . . . But many have felt strongly that the state should stop short of giving financial aid that could have the effect of deepening existing social divisions, and possibly even of creating new ones."

Bishop Warns Against Over-Dependence on Evangelism

In his opening address to the annual diocesan synod now in session here, Anglican Bishop A. K. Warren of Christchurch sounded a note of caution in regard to evangelical missions. "In the past year several mission teams have arrived in this country unheralded and uninvited," he said. "It is

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not surprising that those who are anxious to get hold of people who have strayed or have never committed themselves to the Christian way of life should turn to these missions as a way of solving their problems. . . . There is a great risk that we may turn to mass evangelism as a way of escape from our duty." Bishop Warren went on to say that modern techniques, with their stress on advertising and the creation of a "curiosity complex," must not be mistaken for sincere preaching of the Word. In his judgment, the most effective mission is that conducted on the parish level after lengthy and careful preparation.

Reiterate Plea for Asian Immigration

Two years ago the synod of Christchurch passed a resolution urging the government to establish a quota for immigration into New Zealand of selected Asian citizens of the British Commonwealth. This year's synod was informed by its public and social welfare committee that, although the minister of immigration had given his assurance that the immigration laws would be reviewed and the synod's submissions considered at that time, recent inquiries reveal that no revision has been made so far. Said N. A. Collins, chairman of the committee: "We regret that the government is not alive to the need to show our Asian neighbors that we have no discrimination on the grounds of race and color. We do not intend that this question shall be forgotten."

University Delegation Reports On Tour of U.S.S.R.

Chancellor Sir David Smith of the University of New Zealand has returned from leading a three-member delegation to visit the universities of the Soviet Union. In his detailed report on the visit he recommends, among other steps, that the University of New Zealand support proposals for establishment in Moscow of scientific liaison officers on behalf of the Commonwealth countries, that postgraduate scholarships in "suitable" subjects be offered by those countries and Russia on a mutual basis, and that books and periodicals be exchanged. The delegation was received with great friendliness wherever it went. Its members were free to go where they wished and see whatever they wanted to. They discussed frankly with their hosts the differences between the governmental systems of their respective countries. They report that it was apparent that a marked change of policy has come about in the Soviet Union since Stalin's death—a change that seems to have led to greater emphasis on the rights of the individual.

Indian Minister of Health Visits New Zealand

Rajkumari Amrit Kaur, minister of health in India's cabinet and the only Christian in that body, is visiting New Zealand as a guest of the government. At a civic reception given in her honor in Christchurch, this correspondent welcomed her on behalf of the National Council of Churches. In her reply, the rajkumari said that India is proud of her Christian community, which has given "fine men and women" to their country's service. "We are grateful for the fine work the missions have done, particularly in the medical and educational fields," she said. "We hope that help will continue."

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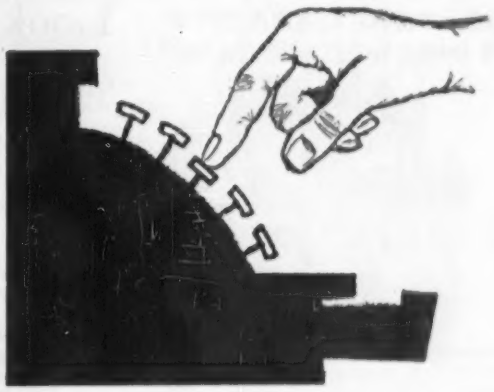

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Texas Evangelism Looks to Laymen

State Meeting Stresses Lay Witness—Episcopal Seminary in Austin Occupies New Buildings

AUSTIN, TEX., Oct. 23.—The witness of lay persons became the chief emphasis in the statewide conference on communitywide evangelism held in Austin Oct. 11 under the auspices of the Texas council of churches. H. H. McConnell of the National Council of Churches' department of evangelism discussed the training of laymen and the need for lay evangelism before sectional groups on urban, town and rural churches. It remained for Claxton Monro, rector of Houston's St. Stephen's Episcopal Church, to underscore the spontaneously developed theme. Said he: "A witnessing fellowship of laymen will be the most powerful factor of church life in the coming years. In the early church the apostles preached and the laymen witnessed. . . . Councils of churches are being [used by] God to elevate the place of laymen in the church's prophetic witness."

Episcopal Seminary Housed In New Buildings

The Episcopal Theological Seminary of the Southwest at Austin moved into new quarters in late September. Three buildings were completed during the past year. A three-story library to hold 180,000 volumes will serve both the seminary and the Episcopal Church Historical Society. A second building houses 12 faculty offices, three classrooms and two seminar rooms to serve a student body of around 100. The third building has a student lounge and bookstore on the first floor and administrative offices on the second. The buildings and furnishings cost approximately $600,000. The seminary, which started out in 1951 with seven students, now has 87 enrolled.

W. A. Criswell Proposes A Parochial School

W. A. Criswell, pastor of First Baptist Church in Dallas who made national headlines early this year by his vigorous stand for continued racial segregation, recently proposed that his 11,481-member congregation establish a Baptist high school in its $5 million plant. He denied that the purpose would be to avoid integration, but said the school, like the church, would be segregated. The $50,000 needed for equipment and the $150,000 for annual operation would come from tuition fees and gifts by the church. Baptists traditionally have refrained from promoting church-sponsored high schools, and Dr. Criswell said he thinks the school would "form a precedent."

Regret Citizens' Councils' Head Start

Trustees of some Texas school districts have expressed regret that they postponed the start of racial integration until white citizens' councils had gained enough of a following to cause mob action in three communities in the state during September. The mobs were successful in thwarting integration in two communities but failed in the third, Lamar Tech at Beaumont. The 98 districts which had integrated prior to the current school year found little organized opposition. A survey conducted during the summer months by the Texas commission on race relations, soon to be published, reveals largely a pattern of smooth integration processes. At least two communities integrated teaching staffs as well as pupils without incident. It is estimated that about 50 additional school districts began integrating at the beginning of the current school year. A resolution passed at an October meeting of the Texas association of school boards urged each local district "to approach the question of integration with the dignity befitting an institution dedicated to the teaching of American principles."

And So Forth

San Antonio's Protestants are preparing for a communitywide observance of Reformation Day, to be held Sunday evening Oct. 28 in the auditorium of Thomas Jefferson high school. The speaker is to be Franklin Clark Fry, president of the United Lutheran Church and chairman of the World Council of Churches' Central Committee. Arrangements for what promises to be one of the most significant church programs ever held in San Antonio are being made by the local council of churches and the Lutheran pastors' conference.

A. Bertram Miller, who has been part-time executive of the Austin council of churches for the past three years, has resigned to accept a call to the St. Johnsbury Congregational Church in Vermont. His successor is Bob Fronterhouse, a Southern Baptist minister on the staff of the Austin Y.M.C.A.

The Texas council of churches is sponsoring a series of week-end retreats and one-day conferences for public school administrators and teachers. The fall program opened with a retreat for teachers of the El Paso area.

On Oct. 2 Texas Methodists dedicated the new $139,194 maternity ward known as Armor Hall at the Texas Mission Home and Training School, San Antonio. During the dedication services, Robert L. Amor, retired administrator of the home, said he came to the post in 1945 expecting to stay only a year but "got a little excited" and stayed on until he retired in June of this year.

Austin Presbyterian Theological Seminary has announced plans for a new 18-unit air-conditioned apartment building for married students. The apartments will be ready for occupancy next September.

Anton Boisen, chaplain emeritus of Elgin state hospital in Elgin, Ill., was the first annual lecturer at the Houston Institute of Religion. Dr. Boisen was a pioneer in the clinical training of pastors.

HENRY W. QUINIUS, JR.

UNITED LUTHERANS

(Continued from page 1302)

schools, but only in congregations "where local conditions make such action advisable." At the same time they affirmed their belief that the public school "is a basic institution for general education in our society" and stressed the responsibility of U.L.C.A. members to "support and improve the public schools in our communities." The church's Board of Parish Education, which presented the report adopted by the dele-

gates, said it was not proposing active promotion of any parochial school program, but wanted to be in a position to advise and guide congregations that might wish to establish Christian day schools. Only 16 of the 4,400 U.L.C.A. congregations now maintain such schools, but a report indicated that 182 parishes are contemplating starting them.

In adopting a guide on marriage and family life prepared by a commission set up by the church's Board of Social Missions, the convention in effect voted to allow the remarriage of divorced persons if they repent and give evidence of Christian faith. Previously, U.L.C.A. pastors were supposed to remarry only the innocent person in a divorce granted for malicious desertion or adultery. The guide says husband and wife should "exercise the power of procreation responsibly before God." Attempts to strike out the next sentence which states that this implies "planning their parenthood in accordance with their ability to provide" were defeated.

Benevolence Plans for 1958

To celebrate the church's 40th anniversary in 1958, delegates voted a $15 million benevolence fund for that year—double the $7½ million assigned to 1956 and 1957. This is in addition to congregational and synodical expenses. To reach the special figure, members will have to increase per capita gifts from the $5.02 expected this year to $9.87 in 1958. The anniversary fund will be used for church extension, capital needs in foreign missions, an addition to U.L.C.A. headquarters in New York, the National Lutheran Council student center fund and television. The 1959 budget was set at $10 million. Over the opposition of the Board of Higher Education, delegates voted to move that board's headquarters from Washington to New York city. The church's pension system was revised to increase benefits to retired pastors who have little chance for Social Security coverage. However, efforts to link the church and government programs directly were turned down. A gift-gathering foundation was formed which will make it possible to channel large donations into the church on a long-range basis, with tax benefits to the church and low-tax income to givers during their lifetime.

In a move some delegates viewed as another step toward greater centralization of authority in the church, the delegates gave the Board of American Missions nationwide direction over the starting of new churches in the 32 regional synods. This was hailed by others as a step to steer aid and projects in accordance with relative needs. Participation was voted in a long-range program of cooperation in parish education launched by the eight bodies in the National Lutheran Council. This program should eventually make it possible for church school students in the participating denominations to receive their Christian education from the same textbooks.

Evangelical Academies?

The Board of Social Missions was authorized to explore the possibilities for a "program of group fellowship and discussion" similar in purpose to the Evangelical Academies in Germany. The area evangelism program reported to have stirred the U.L.C.A. to its depths during the past year was extended for two more years (1958 and 1959). The convention authorized the Board of Social Missions to add up to eight field evangelism directors to support and assist the synods in strengthening the year-round evangelism programs in their congregations.

The U.L.C.A.'s "adjudication commission" was changed to a regular church court, with power to rule on "all questions of doctrine, principle or practice," subject only to appeal to the convention.

Perhaps the most unusual thing about this convention was that it said and did nothing about the three heresy cases which rocked the United Lutheran Church in 1955. Everyone seemed content to let that issue lie.

WILLMAR L. THORKELSON.

American Evangelical Lutheran Church Has a New Constitution

At its 79th annual convention in Muskegon, Mich., the 20,000-member American Evangelical Lutheran Church adopted a revised constitution. In so doing it approved a new confessional statement which declares that the Bible is the "Word of God." Previously, the denomination (of Danish background) had held that Jesus Christ alone is the Word of God and that to elevate the Scriptures to equality with him was not in keeping with its deepest convictions. The convention voted to participate in merger discussions initiated by the United and Augustana Lutheran churches. It re-elected as president Alfred Jensen of Des Moines.

The Church Roll

Mark Shedron of Bowling Green, Ohio, for seven years a chaplain in federal correctional institutions, has been elected executive director of the National Council of Churches' department of pastoral services. Mr. Shedron, an Evangelical United Brethren minister, succeeds Otis R. Rice, now religious director of St. Luke's hospital in New York city.

Josef L. Hromadka, Czech Protestant theologian, is making a lecture tour in Canada this fall.

Hobart B. Amstutz, for 30 years a missionary in Malaya, was elected bishop at the recent session of the Southeastern Asia Central Methodist conference.

Ester M. Smith became the first woman minister ever named a Cumberland Presbyterian moderator when she was elected to head the Burrow presbytery in Arkansas.

Recent deaths in the field of religion: Frank H. Marshall, dean emeritus and cofounder of the Bible college of Phillips University (Disciples) at Enid, Okla., in August, at the age of 87. . . . Ruth Rouse, first woman secretary appointed to the staff of the World's Student Christian Federation, which she joined in 1905; later secretary of the Church of England's Missionary Council; coauthor of *A History of the Ecumenical Movement* (1954), on Sept. 29. . . . Fred D. Stone, clergyman who was agent in Chicago for the Methodist Board of Publication 1936-48, on Oct. 4, at the age of 82. . . . Mrs. Charles K. Roys, for over 45 years associated with the Presbyterian, U.S.A., Board of Foreign Missions as missionary, secretary and board member, in Madison, Wis., on Oct. 4. . . . Allan A. Stockdale, retired Congregational minister who had been a staff speaker for the National Association of Manufacturers for almost two decades, on Oct. 9, at the age of 81.

in the quiet of the study

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or "in the parlor"?

KENNETH JOSEPH FOREMAN has the ability to elevate the commonplace to the level of poetry and parable. Frequently in his "conversations," he has a way of creating an off-beat denouement, the kind of "twist" ending that an O. Henry or Maupassant would admire as masters of that technique in fiction.

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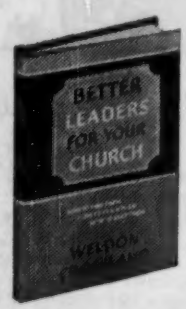

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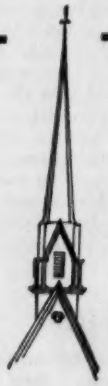

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